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WHEELER'S
OLD
TESTAMENT
HISTORY
ABRIDGED



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POPULAR ABRIDGEMENT
OF
OLD TESTAMENT HISTORY.

A
POPULAR ABRIDGEMENT
OF
OLD TESTAMENT HISTORY,

FOR
SCHOOLS, FAMILIES, AND GENERAL READING.

EXPLAINED
BY HISTORICAL AND GEOGRAPHICAL ILLUSTRATIONS,
AND NUMEROUS MAP DIAGRAMS.

BY
J. TALBOYS WHEELER, F. R. G. S.
AUTHOR OF THE ANALYSES AND SUMMARIES OF OLD AND NEW
TESTAMENT HISTORY, ETC.



LONDON:
ARTHUR HALL, VIRTUE, AND CO.,
25, PATERNOSTER ROW.
1854.

101. d. 536.

JOHN CHILDS AND SON, BUNGAY.

PREFACE.

THE present Abridgement of Old Testament History, and the companion volume on the New Testament period, are specially intended for popular use in schools and families, though every effort has also been made to meet the wants of the general reader. The Analyses and Summaries of Old and New Testament History,* were chiefly compiled for the use of colleges, for theological students, and for the higher classes in our public educational institutions; and they were therefore in many respects written expressly to meet the requirements of a university examination. Since then the author has received

* An Analysis and Summary of Old Testament History and the Laws of Moses, by J. Talboys Wheeler, fourth edition, post 8vo, and An Analysis and Summary of New Testament History, by the same author, second edition, post 8vo, are published in London by Messrs. Arthur Hall, Virtue, and Co., Paternoster Row. Price 5s. 6d. each.

repeated communications from various quarters suggesting the publication of abridgements on a more popular plan, and which should be fitted for more universal purposes. This design he has endeavoured to carry out in the present volumes; and these he feels bound to say are not mere extracts or abstracts from his former works, but entire re-digests of the whole Biblical History, written as much as possible in such a style, and according to such an arrangement, as would be the most likely to attract the reader, and fix the subject matter upon the memory.

In the present volume on the Old Testament period, the author's object has been to throw the whole of the sacred record, with its numerous illustrations from profane history and geographical research and discovery, into one continuous and easy narrative. Instead, therefore, of mapping out the history according to the several books in the sacred canon, he has divided it into periods according to the peculiar changes which belonged to its development. The lives of the patriarchs are thus separated from the history of a nation; and in the latter division, the records of a commonwealth go-

verned by the princes of the tribes, and under the leadership of Moses and his successors, Joshua and the Judges, are kept distinct from the chronicles of the single monarchy of Saul, David, and Solomon, and the divided kingdoms of Judah and Israel. The reader will therefore find, not an analysis, but a condensed narrative. Accounts of the prophets and their writings are incorporated in the history of the kings; and it has been found necessary in every part of the volume to include a much greater amount of historical and geographical information than in the Analysis and Summary.

In the companion volume on the New Testament, the author has endeavoured to prepare an easy and attractive history of the Jews, from the conclusion of the Old Testament period down to the destruction of Jerusalem by Titus, and to incorporate with it the lives and labours of our Lord and his apostles abridged from the New Testament records, and amalgamating the accounts of the four evangelists into one continuous narrative. In this, as in the Old Testament Abridgement, especial attention has been paid to the chronology and the geography; for there are few Scripture readers ever

in the present day who have not experienced great difficulty in understanding that portion of the history which connects the Old and New Testaments, the relationship existing between the various members of the family of Herod, the division of Palestine into tetrarchies, the geography of the districts east of the Jordan, and many other knotty points, which it is hoped will here be found to be familiarly and fully explained.

In addition to the subject matter thus described, the author has illustrated the two Abridgements by a series of maps, which he has drawn for the purpose of explaining many of the difficulties arising from the changes in the territorial arrangements of Palestine and the neighbouring countries at different periods. Accordingly a map will be found to represent every important change in the frontier or divisions of Palestine; others will mark out the localities of events as well as those of places; and an effort has also been made to point out the political changes in the Asiatic continent which were brought about by the successive establishment of the empires of Assyria, Media, *Babylonia*, and Persia.

Such then are the principal features of the two little books now presented to the public. Indexes have been added, and tables of the texts referred to in each paragraph are to be found at the end of each volume; and for the careful manner in which they are compiled, the reader is indebted to the Rev. E. W. Cory, of St. Peter's College, Cambridge. In conclusion, the author may express a hope that the time and labour he has bestowed, may enable many a youthful scholar to read his Bible with healthier interest, and more unaffected delight; and thus lead him on to a more critical and more comprehensive study of those Holy Scriptures which were given to make us wise unto salvation.

J. TALBOYS WHEELER.

Cambridge,
March 13th, 1854.

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3 The Fall of man, and promise of a Redeemer.

—Now Satan, that old serpent, was more subtle and deceitful than all the beasts of the field. He told Eve, that if she and Adam would only eat of the tree of knowledge, they would be like gods themselves; and thus he tempted her to taste the forbidden fruit, and she prevailed on Adam to eat it also. But the guilty pair soon heard the voice of God calling from the midst of the garden, and Adam replied that he was afraid, and had hid himself because he was naked. Thus they lost their innocence and happiness. The Lord assured Adam, that henceforth he must get his bread by the sweat of his own labour, until he returned to the dust from whence he came; and he said to Eve, "I will greatly multiply thy sorrow." He also cursed the serpent, and promised the coming of a redeemer, who should triumph over sin and Satan. "I will put enmity," he said, "between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." God then clothed Adam and Eve in coats of skins, and expelled them from Paradise, whilst the way to the tree of life was guarded by flaming cherubims.

- 4 Cain and Abel.**—After this exile from Eden two sons were born to Adam and Eve; Cain, the eldest, became a tiller or cultivator of the soil, whilst Abel, the younger, was a keeper of sheep. The two brothers offered sacrifices to God, Cain bringing a portion of the fruit of the earth, and Abel the firstlings of his flocks. The offering of Abel was alone accepted by Jehovah. Cain's countenance fell. He was warned by God that sin was lying in wait; but in vain. Cain rose up in the field against Abel his brother and slew him. The blood of Abel cried to the Lord, and Cain was sent forth a fugitive and vagabond, but bearing a mark that nobody might slay him. Cain then married a wife and dwelt in the land of Nod, further to the east, and had sons and descendants. Adam also had another son, named *Seth*, who was likewise the father of a numerous race.

- **Descendants of Cain and Seth.**—Two families 5
were now living on the earth, that of Cain in the land of Nod, and that of Seth in the neighbourhood of Eden. Amongst the names of the fathers in the family of Cain are only three worthy of note, viz. Jabal, the father of dwellers in tents and cattle graziers; Jubal, the father of instrumental musicians; and Tubal Cain, the instructor of artificers in brass and iron. But in the family of Seth we have the names of Enoch, who walked with God; of Methuselah, who, probably by the exercise of temperance and other moral virtues, lived to be the oldest of mankind; and of Noah, who was a just man and preacher of righteousness. This contrast between the character of the two families leads us to conclude that the descendants of Cain inherited the evil and turbulent spirit of their ancestor, but that those of Seth were men of milder natures, who called upon the name of the Lord and walked in his ways.

Increase of evil: Noah builds the ark.—In 6
process of time these two families greatly increased on the earth. The sons of God, by whom are probably meant the descendants of Seth, married the daughters of men, that is, of the family of Cain. The worship of God by the descendants of Seth began to degenerate in consequence of these unholy alliances. The earth was filled with violence, and God saw that the wickedness of man was great, and that his imagination was continually evil. He said, "I will destroy them with the earth;" but he ordered the righteous Noah to build an ark for the deliverance of himself and his family. Accordingly, in obedience to the directions of Jehovah, Noah made an ark of gopher wood, about 550 feet long, 90 feet broad, and 55 feet high. It was divided into three stories or floors, and had a door at the side and a window at the top, and was pitched both within and without. Noah was employed for 120 years in building it, during which period he in vain preached repentance to the evil generation around him.

- 7 **The Deluge.**—Noah completed the ark in the 600th year of his age, and at the command of God he entered it, with his wife, and his three sons, Shem, Ham, and Japheth, and their wives; together with one pair of every species of unclean animals, and seven of each clean species; and the Lord shut them in. Seven days afterwards the flood began, and the rain fell for 40 days and 40 nights. The waters prevailed for 150 days, and covered the highest hills; every land animal was destroyed; but at length the flood began to abate, the mountain-tops were seen, and the ark rested on the heights of Ararat. These elevated peaks are more than 17,000 English feet above the level of the sea, and are the loftiest in the plateau of Armenia. After 40 days Noah opened the window of the ark and sent forth a raven, which went to and fro until the waters were dried up. He also sent out a dove, which however could find no rest, and returned. Seven days afterwards he again sent out the dove, which returned in the evening, and doubtless gladdened the hearts of the voyagers by an olive leaf which she brought in her beak. In another seven days he again put out the dove, and it returned no more. At last Noah and all on board left the ark, having remained in it upon this waste of waters for one year and 17 days. The lonely family then sacrificed to Jehovah, and God blessed Noah and his sons, and promised that for the future neither the order of the seasons nor of day and night should cease; but he forbade them to eat flesh with the blood in it, or to shed the blood of their fellow-man: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Finally the Almighty set his bow in the clouds in token of this everlasting covenant.
- 8 **Noah's prophecies and death.**—Noah now became a husbandman and planted a vineyard, but having drunk too freely of the wine, his son Ham, the father of *Canaan*, discovered him naked, but Shem and Ja-

pheth covered him with a mantle. Noah, on awaking, perceived what had been done, and said of Canaan, the son of HAM, "Cursed be Canaan; a servant of servants shall he be to his brethren:" of SHEM, "Blessed be the Lord God of Shem; and Canaan shall be his servant:" and of JAPHETH, "God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Noah died 350 years after the deluge.

Peopling of the world by Shem, Ham, and 9 Japheth.—The ark had rested on the highest peaks of Armenia, and we may presume that the family of Noah settled in the fertile plains and rich pasture lands which in this elevated region rise 7000 feet above the level of the sea. This central position greatly facilitated the spread of the three families of Shem, Ham, and Japheth over the ancient world. The descendants of Japheth spread over all Asia to the north of Armenia, and extended through Europe towards the Atlantic; those of Shem spread over Central Asia and the interior of Arabia, and included all the nations of the posterity of Abraham; whilst those of Ham extended over the coasts of Arabia and the interior of Africa, and especially included the Canaanite and Phœnician races.* The after-history of the nations included in these several regions, proves the extraordinary and complete fulfilment of the prophecies of Noah. The posterity of Japheth and of Shem subjugated Asia and Africa, and thus had Canaan the son of Ham for their servant. The descendants of Shem were blessed by the appearance of the Messiah from amongst their number, whilst those of Ham have endured a weary and constant servitude; and the past and present degraded state of the African races is a deeply impressive proof of that mysterious curse which was pronounced upon the head of their guilty forefather.

Building of Babel and dispersion of nations.— 10

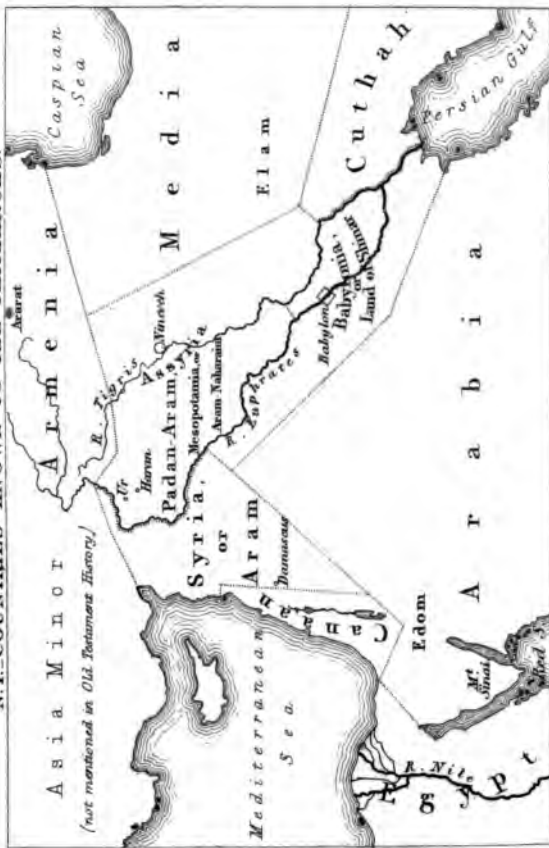
* The list of names and localities will be found in the larger Analysis of Old Testament History.

A short geographical survey of the regions south Armenia is here necessary. Two great rivers proceed from the Armenian mountains: the Tigris and the Euphrates. These, after a long and devious course, unite and fall together into the Persian Gulf. The country on the northern course of the Tigris was called Assyria; that on the southern course of the Euphrates was named Babylonia. The large intervening space between the Tigris and Euphrates, and north of Babylonia, was called Mesopotamia,* or "between the Rivers." Much of both Mesopotamia and Babylonia seems to have been included in Scripture under the general name of the land of Shinar. The whole ear was of one language and one speech, and the people removed from the country in the neighbourhood of Ararat in the east of Armenia, until they found a place in the land of Shinar. Here they commenced building a city and tower, which was afterwards called Babel, confusion, and which they presumptuously intended should reach the heavens; but God confounded the language, and the generation became scattered.

- 11 **Origin of the empires of Assyria and Babylonia.**—In this land of Shinar we are told that Nimrod the son of Cush and grandson of Ham, founded the kingdom of Babel, or Babylon, on the banks of the Euphrates, and then, according to the marginal version of the passage, went out into Assyria and built Nineveh and other cities on the banks of the Tigris, and the north-east of Babylon. Such was the origin of the two kingdoms of Babylonia on the Euphrates, and Assyria on the Tigris. On the Euphrates or western stream stood the capital of Babylonia about 200 miles from the coast. On the Tigris or eastern stream stood Nineveh, the capital of Assyria, about 200 miles from Babylon, and consequently about 400 miles from the sea. The history of these two nations will be brought prominently forward as we approach the latter days of the Hebrew monarchies.

* This geographical survey is continued in sect. 28.

Nº1. COUNTRIES KNOWN TO THE PATRIARCHS.



W. Whistler del.

W. Hughes sc.

CHAPTER II.

ABRAHAM, "THE FATHER OF A MULTITUDE."

Abram.—His removal from Ur to Ha-
an.—Abram was the son of Terah, a lineal
descendant of Shem, who was settled in Ur of the
Chaldees, a district in northern Mesopotamia. Terah
had two other sons besides Abram, namely, Haran and
Nahor; but Haran died at Ur, and left one son, Lot,
and two daughters, viz. Milcah, who married her uncle
Nahor, and Sarai, who married her uncle Abram.
Terah subsequently broke up his family settlement at
Ur, and migrated to Harran or Charran, a region lying
a little to the south-west, and here Terah died.

His call and wanderings.—Now God had said to
Abram, "Get thee out of thy country, and from thy
kindred, and from thy father's house, into a land that
will show thee; and in thee shall all the families of
the earth be blessed." And Abram at the age of 75
years had left Nahor and Milcah at Haran, and pro-
ceeded with Sarai and Lot to Canaan; and passing in
southerly direction through Sichem and the plain of
Moreh, he at length encamped between Bethel and Ai,
a little to the north of Jerusalem. A famine subse-
quently drove Abram to Egypt, where he deceived the
Egyptian king, or Pharaoh, by passing off his wife Sarai
as his sister. He then returned to Canaan, where a
dispute between his herdsmen and those of Lot led to
amicable separation between him and his nephew;
pitching his tent in the fertile vale, afterwards oc-
cupied by the Dead Sea, and Abram moving to the
ward to the vale of Mamre, near the town after-
known as Hebron.

temporary state of Canaan.—Whilst Abram
thus occupied the southern portions of Canaan,
peopled themselves of its rich pastures, they appear
to have been surrounded by numerous clans, who
eventually the posterity of Canaan, the youngest son

of Ham. The Phœnician branch of this race had established several colonies on the coast; whilst many pastoral tribes of the same family were permanently settled throughout the interior. Among these, and particularly on the east of Jordan, were several giant people, apparently of a different extraction, and probably a branch of that wild and formidable horde of shepherds, who, under the name of hyksos or shepherd-kings, overran Egypt about the present period.* The heads of these clans or communities were called kings, and their abodes cities; but the kings appear to have been only military leaders or chiefs, and the cities were probably little more than permanent encampments.

- 15 **Assyrian invasion: Abram rescues Lot from captivity.**—Some time before the present date a confederacy of the kingdoms on the Tigris and Euphrates, headed by Chedorlaomer king of Elam,† invaded Canaan, and subdued the five petty kings, including those of Sodom and Gomorrah, who occupied the vale of Siddim. For 12 years these small princes paid tribute, but rebelled in the 13th, and in the 14th year Chedorlaomer and his confederates again invaded the country. This time they subdued the neighbouring states, including the giant races of Rephaim and others; and then completely defeated the five kings of the valley, ravaged the towns, seized all the moveable property and provisions, and the women and children, and carried off Lot and his family amongst the captives. When news soon reached Abram, and three Amorite chieftains of the country joined him with their clansmen, Abram then armed his own 318 servants, and divided his small army into several bands, he fell upon

* The Canaanite tribes included the Jebusites, Amorites, Hivites, Arkites, Perizzites, Kenizzites, Kadmonites, Hittites, Girgashites, etc.

† Those of the giants included the Rephaim, Emim, Zamim, Zanzummim, Horim, etc. See sect. 93.

‡ Elam, or Elymais, appears to have been a territory on the eastern border of Assyria Proper.

A hand-drawn map of the land of Canaan, showing its geographical features and the various tribes and peoples inhabiting it. The Mediterranean Sea is on the west, and the Jordan River flows through the center. Key locations include Sidon, Tyre, Damascus, Hivites, Kadmonites, Waters of Merom, S. of Ginnerech, Rephaim or Giants, Mahanaim, Zuzim, Zanzummim, Emim, Amorites, Hebron, Beerseba, Zor, Kenizzites, Horites, Amalekites, Anakim, and Philistines. The map also labels 'Numerous Canaanite Races' and 'Jebusites, Elimites, Perizzites, &c'.

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conquerors by night, and routed and pursued them far away to the north of Damascus, and recovered the plunder and prisoners. On his return he was met by Melchizedek the king of Salem, and priest of the most high God, who brought bread and wine and blessed him; and Abram seems to have acknowledged him as priest of Jehovah, for "he gave him the tithe of all." The king of Sodom then offered to Abram the goods which he had recovered in return for the captives whom he had delivered, but the present was generously declined.

Birth of Ishmael: God's covenant with Abram. 16
—Abram now returned to his own house in Mamre, where he was encouraged by God in a vision, and promised a son, whose descendants should be as numerous as the stars and inherit Canaan. He then by the Divine command offered a sacrifice, and falling into a deep sleep, the Lord appeared to him in a vision and prophesied the 400 years' Egyptian captivity of his descendants, and their final possession of the Promised Land. His wife Sarai, however, still continued childless, but at length her handmaid Hagar bore a son to Abraham, named Ishmael. When Abram was 99 years old, and Ishmael 13 years, the Lord renewed his promises, viz. first, That Abram should have a son by Sarai notwithstanding their old age. Second, That in his seed all the nations of the earth should be blessed. Third, That his descendants should possess Canaan and be as numerous as the stars. God then instituted circumcision in the household of Abram, and changed his name to Abraham, "the father of a great multitude," and that of Sarai to Sarah, "a princess."

Destruction of Sodom and Gomorrah.—About 17
the same time three strangers visited Abraham, and were hospitably entertained. One of these was the angel Jehovah, who promised him a son by Sarah, and reproved the latter for laughing at his prediction. The Lord also intimated the approaching destruction of Sodom and Gomorrah, and Abraham pleaded with

him for the doomed cities, and was assured that if 50, or even 10, righteous men could be found in them, they should be spared. Meantime two angels were sent to warn Lot and his family; and were invited into his house, but only escaped from the insults of the people of the city by smiting them with blindness. The household were aroused at the miracle. Lot and his wife and two unmarried daughters left the city; but his married children refused to move, and his wife, who looked back, was changed to a pillar of salt. Sodom and Gomorrah were then destroyed by fire and brimstone, and the plain in which they stood was overflowed by the Jordan, and now forms the Dead Sea. Lot and his two daughters escaped to the small town of Zoar, which was saved at his particular prayer, and here were born Moab and Benammi, the progenitors of the Moabites and Ammonites.

- 18 **Abraham removes to Gerar.**—Whilst dwelling in Mamre, Abraham appears to have lived on amicable terms with the neighbouring princes. Soon after the promise of a son, he removed his encampment towards Gerar, in the south-west, a city subsequently included in the Philistine territory. Here he was guilty of the same error he had committed in Egypt, and deceived Abimelech the king of Gerar, by passing off Sarah as his sister. Abimelech reproved him for the deceit, but permitted him to pitch his tent and pasture his flocks and herds in any part of his domains, and a subsequent dispute about the possession of a well was prudently and amicably arranged.
- 19 **Birth and offering of Isaac: exile of Ishmael.**—When Abraham was 100 years old, his son Isaac was born and circumcised on the eighth day, and was named Isaac or “laughter,” because Sarah had laughed at the promise of a son in her old age. The mocking of Hagar aroused the jealousy of Sarah, and she insisted that *Hagar and her son Ishmael* should be sent forth; and *Abraham* by the Divine direction complied with her request. *Hagar and her son* were subsequently reduced

in the wilderness to the greatest distress ; but an angel appeared and showed her a well ; and the lad grew to be a great archer, and subsequently married an Egyptian wife, and became the father of twelve Arabian tribes. The faith of Abraham afterwards underwent the severest test. He was desired by God to offer up Isaac as a burnt offering on Mount Moriah. Accordingly he took his son and two servants, and arrived at the appointed place after a three days' journey. Abraham and Isaac ascended Moriah alone. The fire and wood were prepared, when Isaac said, " My father, behold the fire and the wood, but where is the lamb for a burnt offering ? " Abraham replied, " My son, God will provide himself a lamb for a burnt offering : " and the father was about to offer the fearful sacrifice, when his hand was stayed by an angel, and a ram caught in the thicket was offered and accepted as a substitute for the son. Abraham then called the place " Jehovah-jireh, "—" the Lord will provide ; " and after receiving another special testimony of the approbation of God, he returned and dwelt at Beersheba in the neighbourhood of Gerar.

Death and burial of Sarah.—At length Sarah 20 died, aged 127 years, in the old encampment in the vale of Mamre in the neighbourhood of Hebron. Abraham desired to purchase some land as a sepulchre for her and for himself and family. The chiefs of the neighbouring tribe of Heth offered him their own national sepulchres, but he begged permission to purchase the cave of Machpelah, which stood in a field surrounded by trees. This was offered to him as a gift, but declined, and at length he bought it for 400 pieces of silver, and it afterwards became the burial-place of his wife, of himself, and of his family.

Second marriage and death of Abraham.— 21 Abraham subsequently married Keturah, by whom he had six sons, including Midian the father of the Midianites. He saw Isaac married to Rebekah, and sent away his other sons with gifts, and at last died at the

age of 175 years, and was buried in the cave of Machpelah by his two sons, who were to perpetuate his name to all generations—Ishmael the patriarch of the Arabs, and Isaac the patriarch of the Hebrews.

CHAPTER III.

ISAAC, OR "LAUGHTER."

- 22 B. C. 1897—**Marriage of Isaac.**—About 35 years before the death of Abraham, and when Isaac was 40 years old, the father desired to get a wife for his son from the family of his brother Nahor. It will be remembered that Nahor had married Milcah, the daughter of his brother Haran, and had remained behind in the place called Haran in Mesopotamia, whilst Abraham had proceeded southwards to Canaan. News of this family had been brought to Abraham in Canaan, and he had there heard that Milcah had borne eight sons to Nahor, including Bethuel, and that Bethuel had a daughter named Rebekah. Accordingly he sent Eliezer, who was the steward or eldest servant of his house, to Haran concerning the marriage. On reaching a well in the outskirts of the city of Nahor, Eliezer prayed to Jehovah in the name of the God of his master Abraham, that the damsel of whom he should ask for a drink, and who should accede to his request, might be the woman appointed for Isaac's wife. Before he had done speaking he saw Rebekah, with whom events occurred as he had prayed. He therefore gave her a golden earring and two bracelets; and after delivering his errand to her brother Laban and her father Bethuel, he was permitted to escort her to the encampment of Abraham in Mamre, where she was married to Isaac.
- 23 **Jacob and Esau born:** Esau sells his birth-right.—At first Isaac had no family, but having entreated the Lord, Rebekah gave birth to two sons, Esau

and Jacob. Esau, the elder, was a hairy man, and became a hunter, and was the favourite of his father; whilst Jacob, the younger, was a shepherd, and the darling of his mother. One day, after they were grown, Esau came in hungry from the chase and sold his birthright to Jacob for a mess of red pottage. This birthright, or privilege which attended him as being the elder, included the acknowledged headship of the tribe, and consequently the offices of priest and sacrificer; and from this red pottage, or, as is more likely, from the redness of his hair, Esau derived the name of Edom, which signifies redness.* Esau subsequently married two Canaanite women, to the great grief of his father and mother; but he afterwards took to wife Mahalath the daughter of Ishmael.

Isaac deceives Abimelech.—Meantime Isaac seems 24 to have continued at his father's settlement at Mamre, but was at length driven by a famine to Gerar; where the Lord renewed to him the promise made to his father, but where, like Abraham, he deceived Abimelech by saying that his wife Rebekah was his sister. The king discovered the deceit, but renewed with Isaac the covenant which had been made with Abraham; and Isaac dug again the wells which his father had dug, and which had been refilled by the Philistines; and he dwelt in Beersheba near Gerar.

Blesses Jacob instead of Esau.—When Isaac 25 was 137 years old, he sent Esau to hunt venison, that he might eat the savoury meat and bless him before he died. Rebekah heard the instructions, and hoped to transfer the blessing to her favourite son Jacob. She accordingly desired Jacob to fetch two goat kids from the flock, from which she made savoury meat; and after placing the skins upon Jacob's neck and hands, and clothing him in Esau's raiment, she sent him to the bed-side of her aged husband. The deception was

* The Red Sea, whose northern coasts were occupied by the descendants of Esau, was probably called after Edom. *1 Kings ix. 26.*

successful, and Isaac took the meat from Jacob and pronounced over him the patriarchal and prophetic benediction of abundance, dominion, and superiority. Scarcely had Jacob left his presence, when Esau returned and Isaac discovered the imposition. The agitated father trembled exceedingly at hearing the bitter lamentations of Esau, but confirmed the blessing on Jacob, and only pronounced an inferior benediction on his firstborn; and the enraged hunter resolved, when his father should die, to be revenged by the murder of his brother. This threat reached the ears of Rebekah, and she prevailed on Isaac to send Jacob into Padan-aram, for the purpose of seeking a wife amongst the daughters of her brother Laban in the family of Bethuel.

- 26 **Conclusion of the life of Isaac.**—Before pursuing the fortunes of Jacob in Mesopotamia we will review the closing years of his father's life. Isaac seems to have returned from Beersheba to the old settlement in Mamre, in or near Hebron, and was still there and alive when Jacob returned with his two wives after his 20 years' residence in the house of Laban. He died 13 years afterwards, aged 180 years, about the same time that his grandson Joseph was commencing his career of fame and fortune in Egypt; and he was buried by his two sons, Jacob and Esau, in the cave of Machpelah.

CHAPTER IV.

JACOB, "THE SUPPLANTER."

- 27 **B. C. 1837—1689. Jacob goes to Laban at Haran: his dream.**—The general course of the Scripture narrative obliges us now to follow Jacob in his flight from Beersheba in a northerly direction to the house of Abraham's kindred at Haran in Mesopotamia. *On his way he stopped at a certain place one night, and arranged some stones for his pillows and laid down*

to sleep, and was here encouraged by a celestial vision. A ladder appeared to connect earth with heaven, upon which angels ascended and descended, whilst Jehovah stood on its summit and announced himself to Jacob as the God of his fathers, and confirmed in him the promises which he had made to Isaac and Abraham. Jacob awoke with trembling, and, actuated by pious awe, he built a monument with the stones he had used for pillows, and pouring oil upon it, he called the place Bethel, "the house of God," and vowed that if God would fulfil his promise of protection, he would devote to him a tenth of his possessions.

Geographical survey of Mesopotamia.—Jacob 28 then proceeded on his way to Padan-aram, and here we must continue the geographical survey commenced in sect. 10. We have already noticed the countries included in the basins of the rivers Euphrates and Tigris, which were the seats of the ancient empires of Assyria and Babylon. The northern part of this region immediately to the south of the mountains of Armenia was called both Aram, or "the highlands," and Mesopotamia. The southern part, or Babylonia Proper, stretched from Mesopotamia to the Persian Gulf. Assyria Proper may be placed to the east of Mesopotamia. Babylonia and Mesopotamia may be divided at the point where the Euphrates and Tigris nearly approach each other.*

Padan-aram.—Mesopotamia, or the country between the upper courses of the two rivers, is, as its other name "Aram" denotes, a succession of highlands, succeeding the more elevated plains of Armenia, and sinking gradually as they approach the lowlands of Babylonia. It includes some fertile tracts, but is mostly covered with coarse grass and thorny shrubs. It is also called Aram-naharaim, or Aram between the two rivers. PADAN-ARAM was the champaign country of Mesopotamia, and included the northern portion.

* *Mesopotamia* answers to the modern country of *Algèzirah*, *Babylonia* to *Irak-Arabi*, and *Assyria* to *Kurdistan*.

It was the best cultivated, and on that account was called Padan, or "the field."

- 30 **Jacob reaches the house of Laban.**—We may now suppose Jacob to have proceeded in a northerly direction through Palestine, and journeyed through the beautiful pastures on the east of the Jordan until he entered Padan-aram. Whilst inquiring for his uncle Laban by a well in the outskirts of Haran, Rachel, Laban's daughter, came by with her sheep, and Jacob acquainted her with their relationship, and was received into the house of his uncle.
- 31 **Marries Leah and Rachel: his 12 sons.**—Laban had two daughters, Leah the eldest, who was tender-eyed, and Rachel, who was exceedingly beautiful; and when Jacob had been with him some time, he began to talk about wages. Accordingly Jacob promised to serve his uncle Laban seven years for Rachel; but when the time had expired and he claimed his wife, Laban substituted Leah, but promised to give him Rachel upon his engaging to serve him another seven years. The marriages were then concluded, Zilpah being the handmaid of Leah, and Bilhah the handmaid of Rachel; and Jacob became the father of 12 sons, viz. Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin.
- 32 **Jacob leaves Laban.**—Soon after the birth of Joseph, Jacob, having completed his 14 years of servitude, was desirous of returning to his father Isaac; but Laban pressed him to stay, and promised to give him all the cattle which were born with particular marks. All the healthy cattle however were subsequently born with the marks required, which so excited the envy and discontent of Laban and his sons, that, after six more years of service, Jacob determined on removing, and his wives readily agreed with his resolve. Accordingly, being a fearful man, he secretly and suddenly *left Padan-aram, with his wives, sons, possessions, and herds. Laban was ignorant of his departure until three days afterwards, when he immediately commenced*

pursuit, and overtook his son-in-law in the mountains of Gilead on the eastern bank of the Jordan; but, being warned by God in a dream not to injure Jacob, he only expostulated with him on the secrecy of his departure, and accused him of having stolen his gods. Jacob was unaware that Rachel had taken these images, and vehemently denied the charge, and he rebuked Laban for his ungrateful return for 20 years' faithful service. A reconciliation then took place, a heap of stones was made, and it was agreed that Laban should never pass it with a hostile intention; and after a friendly feast the two parties separated, Laban to Paddan-aram, and Jacob towards his father's house at Beersheba.

Reconciled to Esau.—Jacob, with his household, 33 servants, and cattle, continued his course southwards along the eastern bank of the Jordan; but though his caravan must have been large and formidable, and 20 years had passed away since he left his father's house, yet he still feared the resentment of Esau. Having reached a place which he called Mahanaim, from a vision of angels which he saw there, he sent messengers from thence to Esau, who was at that time established at Seir, afterwards called Edom, a rugged territory in the south of Palestine. Esau was already the chieftain of a powerful tribe, and set forth to meet his brother at the head of 400 men. Meantime Jacob, who was ignorant of his brother's intentions, became terrified and distressed, and divided his people and cattle into two divisions, that if Esau attacked one, the other might escape. He then prayed to the God of his fathers, and selected for his brother a large present of cattle, which he arranged in droves with a space between each; and he desired his servants to proceed with them, and when asked by Esau as to whose they were, to reply that they belonged to his servant Jacob, who was behind them, and were a present for his lord Esau. After this he sent his family over the brook Jabbok, and spent the night in a mys-

terious wrestle with a celestial being, who touched and disjoined the hollow of his thigh, and after blessing him, changed his name from Jacob to **ISRAEL**, or "prevailer with God." Jacob named the place **PENIEL**, "the face of God;" and his descendants continue to refuse to eat of that sinew which shrank. The next morning he saw his brother approaching with 400 men, and placing Rachel and Joseph in the rear of his train, he advanced before it, and bowed seven times in obeisance to Esau. The heart of the huntsman was touched, he fell upon the neck of Jacob and kissed him; and they both wept. Leah and Rachel were then introduced and the present forced upon Esau, who afterwards returned to Seir, and Jacob turned slowly off towards the river Jordan.

- 34 **Residence at Succoth, Shechem, Bethel, and Bethlehem.**—Jacob with his large household at length encamped near the Jordan, and he built a house and made booths for his cattle, from which circumstance the place was called Succoth, or "booths." From thence he crossed the river, and pitched his tent in the outskirts of Shalem, a city of Shechem, and one of the most central in Canaan. Here he bought the parcel of a field on which he encamped for 100 pieces of money, of the children of the tribe of Hamor the Hivite, and upon this he erected an altar.* A feud with the native princes however soon led to his removal. His daughter Dinah was carried off by Shechem the son of Hamor, who desired to marry her. The sons of Jacob pretended to agree to the alliance, but three days afterwards Simeon and Levi with their servants suddenly fell upon the tribe, slew all they could find, and pillaged the city and territory of Shechem. Jacob bitterly reproved his sons for this cruel treachery, and remembered it in his dying predictions of Simeon and Levi. He then

* We may here observe the progress of civilization. *Abraham settled where he pleased, and only buys a place for burial; Jacob, on the contrary, buys a field on which to pitch his tent.*

collected all the idols from his household, and buried them under the oak at Shechem; and at the command of God proceeded southwards to Bethel, where he had formerly been favoured by the dream of a ladder of angels. Here Deborah the nurse of Rebekah died, and Jehovah again appeared to Jacob and renewed his promise of a numerous posterity and possession of Canaan. From Bethel Jacob proceeded still southward to Ephrath, afterwards called Bethlehem; but on the way his favourite wife Rachel died, whilst giving birth to Benjamin; and he buried her at Bethlehem, and erected a pillar to mark her tomb.

Joins his father Isaac at Mamre.—At last, after 35 many years' absence and wanderings, Jacob returned to the old encampment of Abraham and of Isaac at Mamre.* Isaac was still alive, but the sacred record merely relates that he subsequently died, aged 180 years, and was buried by Jacob and Esau in the cave of Machpelah. The history of Jacob is henceforth bound up with the life of Joseph. It will be sufficient here to say that he died many years afterwards in Egypt, aged 147 years, and was buried with his fathers in the same sepulchre at Machpelah.

CHAPTER V.

JOSEPH, OR "ADDING."

Early life of Joseph: he is sold to B.C. 1745— 36
Ishmaelite merchants.—Joseph was the 1635.

* This place is remarkable from its change of names. It seems to have been originally called Mamre, after an Amorite chief named Mamre, who assisted Abraham in recovering Lot from Chedorlaomer. It was also called Hebron, or "place of alliance," from the amicable terms on which Abraham lived with the neighbouring princes. Subsequently it was called Arba, or Kirjath-Arba, (i. e. Arba's city,) from a powerful chieftain of the Anakim, named Arba, whose posterity occupied the place when Moses sent spies into Canaan.

elder son of Rachel, and like his mother was peculiarly the favourite of his father Jacob, who showed his fondness by making him a coat of many colours. After the return to Mamre, and when Joseph was about 17 years old, his brothers regarded him with hatred and envy, which was further excited by two dreams which Joseph had seen, and which he frankly related. In one, the brothers were binding sheaves of corn, when the sheaves of the others bent in homage to that of Joseph. In the second, the sun, moon, and eleven stars seemed also to make obeisance to him. One day his father Jacob sent him from Mamre to inquire after his brethren, who were supposed to be keeping their father's flocks at Shechem; but on arriving at Shechem Joseph learnt that they were gone to Dothan, where he accordingly followed them. The sons of Jacob saw him afar off and resolved on slaying him, but Reuben persuaded them to throw him alive into a pit, thinking to deliver him afterwards and return him to his father. Accordingly the brethren stripped Joseph of his coat, and threw him into a dry pit; but shortly afterwards some Arabian merchants who are called Ishmaelites passed by, and upon Judah's proposition, the ten brethren, whilst Reuben was absent, sold Joseph for 20 pieces of silver, and he was carried to Egypt. When Reuben discovered the deed he rent his clothes, but the others dipped Joseph's coat in the blood of a kid and carried it to Jacob, who immediately supposed that his favourite son had been devoured by a wild beast, and refused to be comforted for his death.

37 **Contemporary state of Egypt: its geography.**

—It appears from the mention of these merchants that trading caravans had already begun to carry spice slaves, and other Eastern products into Egypt, which must therefore have occupied an important position *contemporary history*. Egypt may be said to be formed *by the valley of the river Nile*, and stretches from *the Mediterranean between the Red Sea and the*

byan desert, southwards to Syene and the lesser cataract. On the east, ranges of barren mountains line the Red Sea coast. On the west, the moving sands of the Libyan desert obliterate all political limits. On the south, are the highlands of Ethiopia, the modern Nubia. Without the Nile, Egypt would be a desert like the bordering countries. The limit of the ordinary inundations of the river, and consequently the extent of fertilized land, is marked by a line so clear and well defined, that in many parts it is possible to walk with one foot on a fertile and teeming soil, and with the other on a barren waste. From the far interior northwards to the Mediterranean, the country shelves down in a series of steps, consisting of sandy or gravelly plateaus, separated by granite or limestone ridges; and down these declivities the Nile falls in nine or ten cataracts. But the last of these falls is Syene, and after entering Egypt, the blue waters of the river pass onwards in a calm stream through fields of corn and the august monuments of past ages.

Primeval history.—Whilst the children of Canaan, the son of Ham, were extending over Palestine, the descendants of his two brothers, Cush and Mizraim, were spreading still farther from the resting-place of Noah. Nimrod the son of Cush planted the two kingdoms of Assyria and Babylon in Central Asia; but the other children of Cush spread themselves over a large territory in Arabia and Eastern Africa, which was thence called the land of Cush, or Ethiopia. From this territory the descendants of Mizraim, who probably to this point had accompanied the Cushites, moved northward along the banks of the Nile, and occupied the land called Egypt by the Greeks, but by the Hebrews Mizraim, or the two Egypts, i. e. upper and lower. The first king of Egypt is still called Mizraim, or Menes, and reigned about B. C. 2000. After him the kingdom quickly arrived at some degree of splendour. When visited by Abraham about 180 years later, we find it occupied by an industrious agricultural population, who had al-

ready made their country famous for its corn ; and we see the reigning Pharaoh surrounded by a retinue of princes, which must have strikingly contrasted with the simple household of the wandering patriarch. Here, as in the plains of Shinar, the children of Ham showed their passion for enormous architecture ; and at a period anterior to all certain chronology, they reared those vast and mysterious pyramids, and excavated those subterranean sepulchral palaces, for their dead kings, which in all ages have excited the awe and admiration of the world. The history of Egypt has yet to be deciphered from the pictured symbols engraven on its architecture. One important event may be mentioned. Apparently some time before Abraham's visit, an Asiatic horde had overrun the northern valley of the Nile, and established a dominion over the fertile provinces of Lower Egypt. These were the Hyksos or Shepherd Kings, a people represented on the ancient monuments with red hair and blue eyes, and loosely clothed in an undressed hide ; but who must subsequently have attained considerable proficiency in those arts and sciences which they found among the native Egyptians. These Hyksos appear to have been only recently expelled when Joseph was carried into the country, for we subsequently find him charging his brethren, who were shepherds, with being spies, and we are also told then for the first time, that shepherds were an abomination to the Egyptians.*

39 **Joseph sold to Potiphar : his imprisonment.—**

* It is supposed that the shepherd kings, after their expulsion, were separated into three divisions. One passed over into Greece under Inachus, and are known by the name of Hellenes. Another probably occupied the country on the south-western coast of Palestine, and were called Philistines, though the Philistines are also said to come from Caphtor, a place which is variously supposed to be a coast or else an island, such as Crete or Cyprus. A third division or remnant, on the north-eastern border of Egypt, are supposed to have accompanied the Israelites part of the way after the exodus under the designation of a mixed multitude.

We must now return to the sacred narrative. The Arabian merchants, having brought Joseph to Egypt, sold him to Potiphar, one of the officers of Pharaoh and captain of his guard. Here he rose to be overseer or steward over all his master's household, which was blessed for his sake; but having incurred the hatred of Potiphar's wife, she falsely accused him to her husband, and he was thrown into prison, where however he quickly rose into the favour of the governor of the gaol, and was intrusted with the charge of the other captives.

**Interprets the dreams of Pharaoh's butler and 40
baker.**—Some time afterwards the king threw into the same prison his butler and baker, where they each had a remarkable vision, which they described to Joseph. The butler dreamed that he saw a vine with three branches bud, blossom, and bring forth grapes, which he pressed into Pharaoh's cup and gave into Pharaoh's hand. This Joseph interpreted to signify that in three days he should be released from his prison and restored to his place; and he begged the butler to remember then his innocent fellow-prisoner and attempt his release. The baker dreamed that he had three white baskets on his head, the uppermost one containing baked meats for Pharaoh, but which were eaten by the birds while he was carrying it. This was explained by Joseph to mean that he too should be taken from prison in three days, but only to be hung upon a tree for birds to eat his flesh. The two dreams were fulfilled; the chief baker was hanged, and the butler was restored to his place, where he soon forgot the condition of Joseph.

Interprets the two dreams of Pharaoh.— 41
When two years had expired, Pharaoh dreamed that he saw seven fat kine come out of the river and feed in a meadow, who were followed by seven lean kine, who ate them up. Again he dreamed that seven full ears of corn sprang from one stalk, and seven thin ears, blasted with the east wind, sprang up

after them and devoured them. These two visions troubled the king, and none of the Egyptian magicians could interpret them, when the chief butler remembered the interpretations of Joseph and reported them to Pharaoh. Joseph was then hastily released from prison and brought to the royal presence, where he thus interpreted the visions: "The two dreams," he said, "are one: the seven fat kine and seven full ears are seven years of plenty, and the thin kine and blasted ears are seven years of famine which shall follow the years of plenty, and consume all that they produce." He then advised Pharaoh to choose a wise man, who might appoint officers to take a fifth of the produce during the seven years of plenty, and store it up for the seven years' famine.

- 42 **Elevated to a post in government.**—Pharaoh was much affected by these interpretations and counsels. The future discretion of Joseph seemed guaranteed by his present wisdom, and he was immediately installed in the dignity of chief minister over this great and flourishing kingdom. Pharaoh gave him his own ring, arrayed him in linen, put a gold chain upon his neck, and placed him in the second royal chariot, and ordered runners to attend him, and cry, "Bow the knee!" and he changed his name to Zaphnath-paaneah, or "Revealer of secrets," and gave him to wife Asenath the daughter of Potipherah, priest of the district or nome of On, in the east of the Delta, afterwards called Heliopolis, or "City of the Sun."

- 43 **His administration.**—Joseph was 30 years old at the time of his elevation. During the first cycle of seven years of plenty, he made various circuits through Egypt, and gathered up all the superabundant corn and stored it in the granaries of the several cities. Two sons were born to him, Manasseh and Ephraim, who afterwards became the fathers of two of the twelve tribes.

- 44 **1st visit of his brethren.**—At length the seven years of famine commenced and spread over all na-

tions, but the storehouses of Joseph became the granaries of the world. The family of Jacob, at the old encampment of Mamre in southern Canaan, felt the famine, and the patriarch was compelled to send ten of his sons to Egypt to buy corn, for he kept back Benjamin, lest he should meet with the supposed fate of Joseph. The new governor of Egypt recognised his brethren, without their knowing him, but taking advantage probably of the national fear of the shepherd kings who had been recently expelled, he charged the brothers with being spies, and threw them into prison, but released them after three days, with the exception of Simeon, whom he kept as a pledge that they should bring him their younger brother. The nine sons of Jacob now returned to their father, but on their way discovered that the money they had paid for the corn was enclosed in their sacks. This terrified Jacob, and he refused to send Benjamin, though Reuben offered his own sons as a surety for his life.

2nd visit.—Famine at last compelled Jacob to send 45 Benjamin with his other brethren to Egypt to buy corn, but the old man strictly charged his sons to propitiate the Egyptian ruler by presents, and to take double money, lest that which they had discovered in their sacks should have been placed there through inadvertence. On their arrival in Egypt, Joseph ordered his steward to take them to his house and make ready the noon-day meal. The brethren were now frightened, and on reaching the house they explained to the steward the restoration of their money, but he replied, that he had received it, and it must have been their God who had restored it; he further re-assured them by bringing out Simeon. Joseph soon followed his brethren and the meal was served, but Joseph sat at one table, his brethren at another, and the Egyptians at a third, "as shepherds were an abomination to the Egyptians." The brethren were entertained liberally, *but were surprised at finding themselves placed at table exactly in the order of their ages, and that Joseph*

sent a five-fold portion to Benjamin. The next morning they left the city, but Joseph had first commanded his steward to restore the money as before, but to place his silver cup in the sack of Benjamin. They had not, therefore, proceeded far before the steward overtook them and charged them with robbery. They immediately protested their innocence, challenged investigation, and invoked death on the man who should be proved guilty; but the cup was found with Benjamin, and the distressed brethren were compelled to return to Joseph. Judah now made to the unknown Egyptian ruler an affecting relation of the disappearance of Joseph, and of Jacob's peculiar affection for Benjamin; and then, after stating that the death of their aged father would certainly follow the detention of his beloved son, he offered to abide himself as a bondsman if the lad were permitted to return. Joseph could now refrain no longer, but speedily told his brethren that the brother whom they had sold for a slave had become the governor of Egypt; he then assured them of his hearty forgiveness, and invited both themselves and Jacob to settle in Egypt during the remaining years of famine. The invitation was seconded by Pharaoh, and wagons, changes of raiment, and asses laden with provision, were sent by Pharaoh and Joseph for the accommodation of the children of Israel.

46 **Israelites migrate from Canaan to Egypt.—**

When Jacob's sons returned from Egypt, their venerable father could scarcely believe their report; but on seeing the wagons he cried, "It is enough; Joseph my son is yet alive; I will go and see him before I die." He accordingly commenced the journey, and on his way he sacrificed at the site of the other encampment, Beersheba, and was again encouraged by God; and at length he arrived in Egypt with his 64 sons and grandsons; one daughter, Dinah, and one grand-daughter, *Sarah*; amounting in all to 66 persons,* Joseph pre-

* *These, with Jacob himself, and with Joseph and his two sons, made 70 persons* (Gen. xlv. 26, 27); whilst the 66 per-

sented his father and five of his brethren to Pharaoh, and the old man, with 130 years' experience, declared that his years were evil and few, and blessed the Egyptian king. The land of Goshen was then assigned to the Hebrews for a residence, as shepherds were an abomination to the Egyptians.*

Policy of Joseph during the famine.—The famine soon pressed heavily upon the Egyptians: all their money had been spent in buying corn, and they were at length compelled to give, first their cattle, and afterwards their lands, in exchange. Joseph thus made the king the lord of the soil, whilst the people became the hereditary tenants of their sovereign, and paid a fifth of their annual produce as rent for the soil they occupied. In addition to these measures Joseph removed the people into the cities, in order probably to civilize the rude peasantry, and oblige them to leave their small tenements on the banks of the Nile, which were liable to be carried away whenever the river rose above its usual level. 47

Dying prophecies and burial of Jacob.—After the Hebrews had resided for 17 years in Egypt, and multiplied exceedingly, the time came that Jacob should die. The aged patriarch raised himself on his dying bed, and having blessed his two grandsons through Joseph, and made them both equal to his own sons, he pronounced prophetic benedictions upon the twelve, and then charged them to bury him in the cave of Machpelah, and yielded up the ghost at the age of 147 years. His body was embalmed by the physicians of Joseph, and the mourning lasted 70 days. Josephs with his nine sons' wives make the 75 persons mentioned in Acts vii. 14. 48

* It may be here remarked that Goshen was also called Rameses, which signifies the land of shepherds, and contained all the low and sometimes marshy meadows which lie eastward of the Nile, and that it probably included the city of Abaris, the last stronghold of the shepherd kings; and thus the recent expulsion of the shepherds left the tract unoccupied and open for the settlement of another pastoral people.

seph obtained the permission of Pharaoh to attend the funeral of his father. The procession was conducted with Egyptian magnificence. All the house of Jacob and Joseph, together with all the servants of Pharaoh and elders of Egypt, left the district of Goshen and proceeded to Mamre, and on their way stopped to mourn at the threshing-floor of Atad beyond Jordan for seven days. At length they buried Jacob in the sepulchre of his fathers, in the field surrounded by trees which Abraham had bought of the sons of Hamor.

- 49 **Death of Joseph.**—The brethren of Joseph now feared that he would revenge himself for their former cruelty, but he re-assured them by kind words and good offices. At length, 54 years after the death of his father, and after he had seen the grandsons of his two sons, Joseph felt that his dying hour was approaching. He assured his brethren that God would certainly lead them to the Land of Promise, and enjoined them to carry his bones with them. He died, aged 110 years, and his body was embalmed and placed in a coffin, in which it was preserved till the exode of the Hebrews.

PERIOD THE SECOND.

THE COMMONWEALTH.

CHAPTER VI.

HEBREWS IN EGYPT.

- 50 B. C. 1635 . **State of the Hebrews in Egypt : their**
 —1491. **government.**—The history of the Hebrews
as a family is now completed ; henceforth we have to
trace the fortunes of a nation. We may take it for

granted that the old patriarchal form of government was still maintained in Egypt. Every Father exercised a father's authority over his own household, and every Tribe obeyed its own Prince, who was originally the first-born of the Founder of the Tribe, but subsequently appears to have been elected. As the people increased, various heads of families united together and elected a leader, who was sometimes called the Head of a Thousand. The Princes also, whose duty it had been originally to keep genealogical tables, subsequently employed scribes for that purpose, who in progress of time acquired so much authority as to be permitted to exercise a share in the government. We have thus, 1st, The Heads of Families, or Elders; 2nd, The Princes of the Tribes; 3rd, The Heads of associated Families, or of Thousands; 4th, The Genealogists, translated officers. All of these however were sometimes designated as Elders. During the period between the death of Joseph and birth of Moses, the Israelites had increased so rapidly as to alarm the Egyptians, and another Pharaoh had ascended the throne, who knew not Joseph. The children of Jacob were tyrannically forced to build cities and other public works, but continued to multiply in spite of their bondage.

Birth of Moses; his flight to Midian.—Pharaoh now ordered all the male children of the Israelites to be thrown into the Nile. At this time a child was born to Amram and Jochebed, and its mother was tempted by its extreme beauty to conceal it for three months; after which she placed it in an ark of bulrushes or papyrus, and laid it on the flags beside the Nile. Here the child Moses, i. e. "Saved from the water," was discovered and adopted by the daughter of Pharaoh, who was providentially led to give him to his own mother to be nursed, and subsequently had him educated in the several branches of Egyptian learning. When Moses was 40 years old, he observed the 51

burdens of his brethren, and on one occasion slew a Egyptian who was beating a Hebrew. The next day he was mediating between two Hebrews who were striving together, when one of them referred to the murder; and soon afterwards Pharaoh sought to slay Moses, and he was obliged to flee to Midian in Arabia Petræa, a rocky peninsula enclosed by the two northern arms of the Red Sea, and filled by the mountainous group of Sinai and Horeb. See sect. 61. Here Moses sat down by a well and assisted the seven daughters of Reuel, Raguel, or Jethro, the priest or sheikh of Midianite clan, to water their flocks; and Jethro invited him into his house, and afterwards gave him his daughter Zipporah for a wife.

- 52 **Called by God at Horeb.**—For 40 years Moses lived in this secluded peninsula. Meantime Pharaoh died, and God heard the prayers of the Hebrews and appeared to Moses, who was then 80 years old, in the flaming bush, whilst he was keeping his flocks at Horeb. The Almighty first commanded the future lawgiver to pull off his shoes, and then announced himself as the God of Abraham, and desired him to demand of the new Pharaoh the deliverance of his brethren, and to lead them to Canaan. Moses was diffident of his success with Pharaoh, and afraid that the Israelites would desire to know the name of that God who had sent him; but the Lord replied, “I AM THAT I AM,” and desired him to tell the Hebrews that the God of their fathers had sent him to lead them from Egypt to Canaan, and to request of Pharaoh permission for them to go three days’ journey into the wilderness to worship their God. He then further encouraged Moses by enduing him with the power of performing two miracles, namely, the transformation of his rod or staff into a serpent, and the immediate withering of his hand with leprosy, and its as immediate restoration. If the *should fail with Pharaoh*, Jehovah promised him the *power of turning the river into blood*, and declar-

that other miraculous signs and plagues should follow, and that as he was wanting in eloquence, his brother Aaron should be spokesman to the people.

Moses returns to Egypt and meets Aaron.— 53

Moses then returned to Jethro, and obtained permission to visit Egypt. Meantime Aaron, the elder brother of Moses by the same parents, by a Divine command went to meet Moses in the wilderness between Midian and Egypt; and the two brothers arrived at Goshen, assembled the elders of Israel, and told their mission, and confirmed it by the two signs of the serpent rod and leprous hand.

Moses and Aaron stand before Pharaoh.— 54

Moses, at the age of 80 years, and Aaron, at the age of 83 years, then entered the presence of Pharaoh and requested permission for the Hebrews to go for three days' journey into the wilderness to sacrifice to Jehovah; but the king not only contemptuously refused, but added to the burdens of the Israelites by obliging them to collect the straw with which to make the bricks for the public buildings. The two brethren once more entered the royal presence, and Aaron's rod was transformed into a serpent before him; and though the Egyptian enchanters were permitted to imitate the miracle with their rods, yet that of Aaron swallowed them all up. But Pharaoh's heart was hardened, and the plagues threatened by Jehovah were now to be accomplished.

The nine Plagues: blood, frogs, lice, flies, 55 murrain, boils, hail, locusts, and darkness.— Pharaoh was now to learn the power of that God whom he defied, of that God whose chosen people he had enslaved; and at the same time the priests and sorcerers, on whose wisdom he depended, were to see their idolatry set at nought by the omnipotence of Jehovah. The serpent rod of Aaron had already proved the fallacy of the serpent worship of the Egyptians; it was now stretched over the river of the Nile, which they regarded as sacred, and all its waters throughout

Egypt, and all the water in pools or vessels, was changed to blood for seven days. The magicians contrived to imitate the miracle: but again the rod was stretched over the river, and its streams swarmed with frogs; and though the priests effected a similar representation, yet they could not remove the plague. Pharaoh now begged for relief and promised compliance, but when the prayers of Moses had removed the frogs, he recalled his word. A blow was next to be directed against the hypocritical purity of the priests. They shaved their bodies every day to prevent the chance of contact with vermin; but the rod of Aaron changed the very dust to lice on man and beast, and the frightened enchanters, unable to imitate the miracle, declared that it was the finger of God. Still the heart of Pharaoh was hardened. The gods themselves were then to be degraded and stripped of their pretended powers. The impotence of Beelzebub, the lord of flies, was first displayed. He could protect his worshippers no more. Swarms of flies filled the royal palace and the houses of all Egypt, excepting them in Goshen. Pharaoh was alarmed, and begged the Israelites to sacrifice where they were, but Moses refused the offer. He then promised to let them go into the wilderness, but when the flies had vanished, he again broke his word. The foolishness of animal worship was then to be exhibited. A deadly murrain attacked all the Egyptian cattle, and left the Hebrew herds untouched, but still Pharaoh was hardened. The propitiation of Typhon, or the Evil Principle, was next set at nought. It was the horrible custom to burn alive human victims on altars to Typhon, (or Saturn,) after which the officiating priest cast their ashes into the air, in order that evil might be averted from every spot to which an atom was wafted. Moses cast a handful of the ashes into the air, which instead of averting evil, brought down boils and blains upon every man and beast, including the magicians themselves, and thus made bloody rites a curse to the idolaters. A storm of

and hail then destroyed man and beast, herb and tree, rye and flax, and Pharaoh again entreated Moses; it when the storm was allayed, he again broke his word. Moses now threatened locusts, against whom *serapis* was supposed to protect the country. Pharaoh feared to let the Israelites go for the three days, if they would leave their children and cattle as hostages. But this was rejected, and the locusts devoured all that the hail had left. Pharaoh again promised, was again relieved, but again recalled his word. At last darkness covered all the land of Egypt, except Goshen, for three days. The two plagues of hail and darkness were especially directed against the worship of Isis and Osiris—the sun and moon—who were supposed to control the light and the elements. Thus Jehovah, the Lord of hosts, summoned nature to proclaim him the true God; and thus the God of Israel asserted his supremacy, and exerted his power to degrade the idols, and destroy idolatry, and to liberate the descendants of Abraham from the land of their bondage.

Institution of the Passover.—Pharaoh was at length aroused at the succession of calamities. He agreed to let the Israelites go, but in the desolated state of the country wished to retain the cattle which had been preserved in the land of Goshen. Moses refused; the cattle would be required for the sacrifices. Pharaoh then ordered both Moses and Aaron to leave his presence, and threatened them with death if they entered it again. The last plague was now threatened, and directions given for the institution of the Passover. The elders of Israel were ordered to choose an unblemished male lamb or kid of the first year, one for every family, or for two small families uniting. It was to be eaten on the evening of the 14th day of the month Abib, which corresponds to part of March and April, and was henceforth to be called the first month. It was to be roasted whole and eaten in haste, and the Hebrews were to sprinkle its blood upon their door-

posts, that the destroying angel might know their houses, and pass them by.

- 57 **The tenth plague: death of the first-born, and exode of the Hebrews.**—The awful hour at length arrived, and whilst the Hebrews were eating the paschal lamb, the Lord smote all the firstborn of the Egyptians, both man and beast. Amid the fearful mournings which ensued, Pharaoh hastily summoned Moses and Aaron, and commanded both them and the Israelites to depart. The Egyptians cried, "We be all dead men," and readily gave jewels and raiment to the Hebrews to expedite their exode; whilst the latter were compelled to carry off their dough in its unleavened state, bound upon their shoulders in leathern kneading troughs. In remembrance of these events the Israelites were ordered to eat unleavened bread during the seven days which followed the passover for ever; and they were also commanded to sanctify the firstborn male of both man and beast to Jehovah, but they might redeem the firstling of an ass with a lamb, and their children with money.

CHAPTER VII.

THE EXODUS.

- 58 **Journey from Goshen to the Red Sea.**
 B. C. 1491. —The Israelites, to the number of 600,000, exclusive of children, left Rameses, or Goshen, with their cattle and a mixed multitude of people. They left Egypt harnessed, that is, five in a rank, and carried with them the bones of Joseph, according to his dying injunction; and being led by a pillar of cloud by day and of fire by night, they encamped first at Succoth, or "booths," a name which might be applied to a temporary encampment, and then at Etham, and *at length reached Pihahiroth, by the western arm of*

the Red Sea, now called the Gulf of Suez. The Israelites, instead of proceeding round the head of the gulf, and thus entering the wilderness of Arabia Petræa, turned towards the south along the western shore, being probably afraid of encountering the warlike and marauding nation of the Philistines. Here they were hemmed in : on their left were rocks, before them was the sea, and on their right were impassable mountains.

Miraculous passage.—Meantime Pharaoh had repented the liberation of the Hebrews, and hastily pursued them with 600 chariots and a host of cavalry. The trembling Israelites at Pihahiroth saw the army approaching, and cried to Moses, " Because there were no graves in Egypt, hast thou taken us away to die in the wilderness ? " Moses replied, " Fear ye not, stand still and see the salvation of the Lord." The angel of God removed the pillar of cloud to the rear, where it became a light to the Israelites and a darkness to the Egyptians. The outstretched hand of Moses then opened a path for the fugitives through the obedient waves. The presumptuous monarch dared to follow in their track, but was checked by the loss of his chariot-wheels; and when the Hebrews had reached the opposite shore in safety, the chivalry of Egypt was buried beneath the returning waters. The triumph was celebrated by the song of Moses, the timbrel of his sister Miriam, and the dances of the Israelite women.

Geographical survey of the country of the wanderings.—The children of Israel thus entered the peninsula of Arabia Petræa, which we may call the peninsula of Sinai. It is formed by the two northern arms of the Red Sea, called the Gulf of Suez, and the Gulf of Akabah; and it may be said to include all the country lying to the south of a straight line drawn across from the head of one gulf to the head of the other. In the north lies the desert of El-Teh, in which the Israelites wandered for 40 years, and which is covered with long ranges of high rocks of most repulsive aspect, rent into deep clefts or gorges, only a few feet

wide, but sometimes 1000 feet deep. The several mountains of the peninsula seem all to ascend gradually until they reach their highest elevation in the southern extremity, where the different groups present a wild aspect of broken, cleft, and irregular masses, with pointed tops and precipitous sides. Here rise the most celebrated heights in the history of the world. In the south of the peninsula is a very lofty ridge about three miles long; the northern end is termed Horeb, the southern is named Sinai.* Horeb rises boldly and majestically from the southern end of the plain of Rahah; and we may presume that the law was promulgated from Mount Horeb whilst the nation of Israelites stood in this plain. We shall now proceed to follow the people in their march along the coast southward to Horeb; a route which led them over a sandy and hilly district between the mountains and the sea, marked by a few water-courses, which however were always dry unless supplied by rain.†

- 61 **Progress along the eastern coast of the Gulf of Suez, southwards to Sinai.**—The Israelites after crossing the Red Sea were on the eastern coast of the Gulf of Suez. They now proceeded southwards to Sinai. The region they first entered was called the wilderness of Shur. For three days the people marched onwards without finding water. At length they obtained a supply at Marah, but reproached Moses on account of its bitterness, who then healed it by casting in a tree. From Marah they continued in their southward course to Elim, a station which was marked by

* These names are applied upon the authority of monkish usage. In the Old Testament we find Horeb sometimes standing for the name of the entire district, and Sinai for one particular mountain. In the New Testament, Sinai had apparently become a general name, as it is at the present day.

† Both the ancient Hebrew and modern Arabic names of the locality in this region are so hard, dry, and uninteresting, *that I shall not attempt to identify them; especially as they can be of little use to any one save oriental travellers or advanced geographical students.*

Mediterranean Sea



12 wells and 70 palm trees. From thence they entered the wilderness of Sin, which lies between Elim and Sinai. At Sin their provisions were exhausted, and they again murmured, and regretted the flesh-pots of Egypt; but the same evening quails were sent, and the following morning God rained bread from heaven, and manna began to descend like hoar frost or coriander seed. This manna tasted like honey wafers, and never fell on the sabbath, and turned putrid if kept more than a day; but on the day before the sabbath a double quantity fell, which would remain sweet for 48 hours. From Sin the Israelites journeyed to Rephidim, where they thirsted for water, and again reproached Moses, and were almost ready to stone him; but he prayed to God, and obtained a miraculous supply by striking his rod against the rock in Horeb.

Joshua defeats the Amalekites.—At Rephidim 62 Moses commanded Joshua to choose an army and attack Amalek, a wandering Amalekite tribe, who had probably been attracted from their country on the northern borders of Canaan by the hope of plunder. Moses then stood on the hill attended by Aaron and Hur, and with the rod of God in his hand, whilst Joshua fought against the Amalekites; and Joshua prevailed whilst Moses held up his hands, but was repulsed if the hands fell down. Aaron and Hur then placed a stone for Moses to sit on, and held up his hands until the sun had set, and Amalek was defeated.

Visit of Jethro: judges appointed.—At this 63 same station of Rephidim, Jethro, or Reuel, and his daughter Zipporah, the wife of Moses, and her two sons came to the camp. Moses went out to meet them, and Jethro sacrificed to Jehovah, and joined with Moses, Aaron, and the elders of Israel in a solemn feast. The next day Jethro observed that Moses judged the people from morning till evening, and that the duty was too heavy; he therefore advised him to appoint subordinate judges over thousands, hundreds, fifties, and tens, to decide in small matters, whilst he himself only settled

the more difficult causes. Moses followed this counsel, and Jethro then returned to his own land. These judges thus formed another element in the Jewish state in addition to the elders or heads of families and tribes. We shall subsequently see how these various elements were combined into national legislative assemblies.

64 **Encampment at Sinai.**—At length, in the third month from the exodus, the Israelites encamped in the wilderness of Sinai. Here the Lord, having reminded them through Moses of the deliverance he had wrought, called upon them to obey his commands. He then spoke to Moses out of a thick cloud, and ordered him to direct the people to cleanse themselves and wash their clothes, and to be ready on the third day; and none were to touch the mount, either man or beast, on pain of death.

65 **Promulgation of the moral law.**—The third day was ushered in with thunders and lightnings; fire and smoke enveloped the mount, and the trumpet of the Lord summoned the people to the appointed audience; when Jehovah came down from Sinai in a thick cloud and promulgated the Ten Commandments to the terrified assembly.

66 **Promulgation of the civil and ceremonial law.**—The people then retired from their fearful proximity to Deity, and entreated Moses that they might receive the future laws from him instead of from Jehovah; swearing to perform all that God should command. Moses accordingly ascended the mount to receive from God a more detailed code of civil and ceremonial law. At first he went up alone, but he was subsequently partly attended by Aaron and his two sons, Nadab and Abihu, and by the 70 elders of Israel, who worshipped afar off; whilst the laws were being written and delivered to Moses by Jehovah on two tables of stone, *called the "Tables of the Law," or "Tables of the Covenant."* They, however, all saw the God of Israel *with the semblance of paved work of a sapphire stone.*

under his feet. Moses alone was subsequently called into the midst of the cloud which rested on the mount, and stayed there in communing with Jehovah for 40 days and 40 nights.

Idolatry of Israel with a golden calf.—Mean- 67
time the Hebrews, having forgotten their recent terrors and promises, had given their golden earrings to Aaron, and prevailed upon him to make them a molten calf, which they then worshipped as their deliverer from Egypt. Moses was informed of this idolatry by Jehovah, and descended the mount with Joshua, and heard the noise of their worship as he approached the camp, and saw the calf and the dancing. His righteous anger was now uncontrollable; he broke the two tables of stone beneath the mount, and burnt the calf, ground it to powder, and mixing its ashes with water, he made the Israelites drink it. He reprimanded Aaron, who made the paltry excuse, that he was forced by the people to make the calf. He then called upon the adherents of Jehovah to fall upon the idolaters, and the Levites arose and slew 3000 of their brethren. The following day he admonished the people of their sin, and interceded with God, who had smitten the people with plague; and the Israelites humbled themselves and stripped off their ornaments.

Renewal of the tables of stone.—Moses now 68
hewed fresh tables of stone, and again abode upon Sinai for 40 days and 40 nights without bread or water, and when he returned to the camp his face shone so brightly that he was compelled to wear a veil when conversing with the Israelites. He then declared to the people the commandments he had received from Jehovah, and invited them to contribute towards the tabernacle and the priests; and when the sacred building was completed, he consecrated Aaron and his sons according to Divine appointment.

CHAPTER VIII.

THE LAWS OF MOSES.

- 69 B. C. 1491, **The moral and civil law.**—The civil law 1490. is intimately based upon the moral law of the ten commandments. The two must therefore be reviewed in close connexion with each other. In accordance with the first and second commandments against idolatry, all idolaters, wizards, and dreamers were to be put to death, and no alliance was to be formed with heathen nations. Offenders against the third, fourth, fifth, sixth, and seventh commandments, including blasphemers, sabbath-breakers, rebellious sons, murderers, and adulterers, were all to be put to death; though in cases of manslaughter or murder, by accident or mistake, six cities of refuge were appointed, to which the guilty man might flee and remain in safety. For minor corporal injuries pecuniary damages were required, or the injury was retaliated upon the aggressor. Theft was punished by four or five-fold restitution, or by the slavery of the thief; and usury, covetousness, and false witnessing were especially denounced and declared to be an abomination to the Lord. Slavery and polygamy, which were only allowed from the hardness of the nation's hearts, were restrained by a multiplicity of laws; and such restrictions were adopted as would be most likely to lead the people to keep to one wife, and elevate the slave into the free domestic servant. The laws of heirship will be understood by reference to sect. 114. The peculiarity of the laws of sale will be treated under sect. 82.
- 70 **The ceremonial law.**—The ecclesiastical or ceremonial laws of the Jewish dispensation must be reviewed under six different heads, viz. 1. **THE TABERNACLE**; 2. **THE PRIESTS, LEVITES, and NETHINIM**; 3. **OFFERINGS**, including sacrifices, oblations, and meat and drink offerings; 4. **FEASTS and FESTIVALS**; 5.

THE SABBATICAL YEAR and JUBILEE; 6. Vows; 7. PURIFICATIONS.*

I. The Tabernacle.—The tabernacle was built by 71 two inspired architects, Bezaleel and Aholiab, from a national fund, formed by voluntary contributions. It was nearly 60 feet long, 20 feet broad, and 20 feet high. It was made with planks of acacia wood, overlaid with gold, and skilfully fitted and held together by poles, which ran the whole length through golden rings; and the roof consisted of an awning of fine linen, goats' hair, and richly dyed skins. The interior was divided by sumptuous hangings into the "Holy" and the "Most Holy place." The Holy place contained the altar of incense, the shew-bread table, and the golden candlestick. The Most Holy place, or Holy of Holies, contained the ark, the mercy-seat, and the cherubim. Within the ark were the tables of the covenant, the pot of manna, Aaron's rod, and the book of the law. Between the cherubim rested the mystic cloud, or Shechinah, the visible token of God's presence in his holy temple. The tabernacle could be taken to pieces and put together again as occasion required, and was always placed in an oblong court, surrounded by brazen pillars hung with linen. The entrances to the court and the tabernacle were formed by rich hangings. Within the court were the national altar of burnt offering, and the brazen laver in which the priests were to wash whenever they approached the altar, or entered the tabernacle.

II. Priests, Levites, and Nethinim.—The tribe 72 of Levi were exclusively devoted to the service of the temple, under the name of **LEVITES**, but of these, only the pure and undiseased males of the family of Aaron were permitted to sacrifice at the altar of burnt offering, under the name of **PRIESTS**; and of them, the **HIGH PRIEST** alone was permitted to enter the Holy of

* The Scripture references to the following sections will be found in my larger edition of the *Analysis and Summary of Old Testament History*.

Holies, or most holy place. In addition to the priests, high priest, and Levites, were a class of inferior assistants, including Gibeonites and captives; these were called **NETHINIM**. The priests performed all the public services of the temple, and decided in cases of leprosy and divorce. They were supported in 13 cities, by a tenth part of the tithe received by the Levites, and by certain portions of the offerings and sacrifices. The Levites, who were divided into the three families of Gershonites, Kohathites, and Merarites, were appointed to wait upon the priests, and undertook the singing and sacred music in the religious assemblies. They were supported by tithes. The Nethinim were the hewers of wood and drawers of water in the sanctuary. Above all these ruled the high priest, the final judge in all controversies, and in later times the president of the Sanhedrim. He wore a sacerdotal dress or ephod, together with a robe or coat, having 72 golden bells fastened to the hem. He wore the sacred breastplate of judgment, on which were set 12 precious stones, containing the names of the 12 tribes of Israel, and bearing the sacred and unknown words Urim and Thummim. On his head was a mitre or crown, on the point of which was engraven the words, "Holiness unto the Lord."

73 **III. Offerings.**—Jewish offerings were of two kinds: 1st, Sacrifices, or blood offerings. 2nd, Oblations, or unbloody offerings. In addition to these, were meat offerings, made of meal, etc., and drink offerings of wine, which frequently accompanied both sacrifices and oblations.

74 **1st, Sacrifices**, or blood offerings, included five different animals, viz. bullocks, sheep, goats, turtle-doves, and young pigeons, and were of four kinds, viz. 1. Burnt offerings, or free-will offerings, dedicated to God by the nation, or by individuals. 2. Peace offerings, which were made in token of peace and reconciliation between God and man, at the expiration of vows, or purification of lepers. 3. Sin offerings. 4.

Trespass offerings. It is difficult to define the difference between the two latter, as they were both made in cases of sin or uncleanness.

2nd, Oblations, or unbloody offerings, were of 75 three kinds, viz. 1. Ordinary oblations, including the national offering of 12 loaves of shew-bread, and burning of incense in the tabernacle. 2. Free oblations, including the fruits of promises or vows. 3. Prescribed oblations, including first-fruits of corn, wine, oil, and wool; the firstlings of the males of men and animals, of which those of men and of unclean animals were redeemable by money; and the tithes of all property, which were paid every year to the Levites except the sabbatical year.

IV. National Feasts and Festivals, etc.—In 76 addition to the perpetual or daily sacrifices, the weekly or sabbath-day sacrifices, and the monthly or new-moon sacrifices, five great annual festivals were set apart by Moses, viz. those of Passover, Pentecost, Tabernacles, Trumpets, and Expiation. At the first three, all the males of the 12 tribes were subsequently required to be present at Jerusalem.

1st, The Feast of Passover, or unleavened bread, 77 was instituted on the night of the exodus, and consisted in the eating of the paschal lamb on the night of the 14th day of the first month Abib; after which nothing was to be eaten but unleavened bread for the seven days following, until the 21st day of Abib. A male lamb or kid of the first year and without blemish was to be roasted whole and eaten with unleavened bread and bitter herbs. No bones were to be broken, and all that remained in the morning was to be burnt. One was to be killed for every family, but two or three families might join together; and the people were to eat it standing with their loins girded, their sandals on their feet, and their staves in their hands. See sect. 58.

2nd, The Feast of Pentecost, which was called, 78 *1st, the feast of WEEKS*, because it was celebrated seven weeks, or a week of weeks, after the first day of un-

leavened bread; 2nd, the feast of **HÆVEST**, and the day of **FIRST-FRUITS**, because on this day the Jews presented the first-fruits of the wheat harvest in two loaves made of the new corn; and, 3rd, the feast of **PENTECOST**, because it was kept on the 50th day after the first day of the feast of unleavened bread. Its object was also to commemorate the promulgation of the law on Mount Sinai, and it lasted seven days.

- 79 **3rd, The Feast of Tabernacles**, which was the last of the three great festivals, continued also for a week, and was instituted to commemorate the dwelling of the Israelites in tents in the wilderness. During the whole festival, the people dwelt in tents or tabernacles made of boughs and branches, and carried in their hands branches of palm trees, olives, citrons, myrtles, and willows.

- 80 **4th, The Feast of Trumpets**, which was held on the first and second days of the month Tizri, and formed the commencement of the **CIVIL YEAR**, in the same way that the **Passover** commenced the **SACRED YEAR**. During this festival no labours were performed, a religious convocation of all the people was held, and trumpets were continually blown.

- 81 **5th, The Feast or Fast of Expiation, or Day of Atonement**, which was celebrated on the tenth day of Tizri, and was observed as a strict fast; the people abstaining from all servile work, taking no food, and afflicting their souls. The sacrifices on this day were the most solemn and important of all that were ordained in the Mosaic ritual. On this day only was the High Priest alone permitted to enter the sanctuary, and not even then without purification, under pain of death. The most important ceremonies on this solemn day were the following. The high priest was to offer burnt offerings and sin offerings for himself and household, and for all the priests and Levites, and to enter *the Holy of Holies* with a sacred censer of burning incense, and to sprinkle some of the blood seven times *upon and before* the mercy-seat, to purify it from the

pollution of his sins and transgressions during the preceding year. He was also to present two young goats at the door of the tabernacle to be a sin offering for the whole congregation, and to cast lots to see which should be the scape goat, and which should be sacrificed. Having then offered the latter as a sin offering for the nation, and sprinkled its blood upon the mercy-seat as before, to purify it from the nation's sins, he was to bring forward the live goat, lay both his hands upon its head, and confess over it all the sins, iniquities, and transgressions of the children of Israel; and after thus transferring them to the animal, he was to send it away by the hand of a fit person into the wilderness, to bear away all their iniquities into an unpeopled land, where they should be remembered no more.*

V. The Sabbatical Year, and Year of Jubilee. 82

—Besides the foregoing annual feasts, the following years were to be regarded as sacred by the whole nation. 1. The sabbatical or every seventh year, during which the earth was to lie fallow, and all Hebrew debtors, and all slaves, unless they preferred to have their ears bored, were to be released from their debts or service; and to prevent famine triple produce was promised on the preceding year. 2. The jubilee, or more solemn sabbatical year, held every 50th year, or every seventh sabbatical year. All debts were then to be cancelled, and all slaves and captives, even those who

* **Later feasts—Purim, Dedication, etc.**—Besides the above annual festivals, the Jews introduced in later times several fasts and feasts in addition to those instituted by Moses. The two principal festivals of this kind were,

I. THE FEAST OF PURIM, when all the people assembled to curse Haman, Esther.

II. THE FEAST OF DEDICATION, which was instituted by Judas Maccabæus, in imitation of those by Solomon and Ezra, as a grateful memorial of the cleansing of the second temple and altar, after they had been profaned by Antiochus Epiphanes, 1 Mac. iv. 52—59.

Besides these two festivals, several fasts were instituted on various occasions, particularly to commemorate the disastrous events which preceded or followed the Babylonian captivity.

had their ears bored, to be set at liberty. All estates which had been sold were to revert to their original proprietors, and the value and purchase-money was thus diminished as the jubilee approached. During this year the land was also to be uncultivated, as in the sabbatical year.

- 83 **VI. Vows.**—These were religious engagements or promises voluntarily undertaken by a person towards the Almighty; but it was necessary that they should be actually uttered with the lips, and that the party making them should be independent of the authority of others, and competent to undertake the obligation. They were of two kinds: 1. Vows of dedication of offerings, houses, or lands, or of the person of the vower. 2. Vows of Nazaritism, or self-interdiction from wine, food, or any other thing. All vowed things might be redeemed with money, excepting vows of clean beasts suitable for sacrifice. Besides these there was also the Cherem or Anathema, a solemn kind of excommunication or curse, which was sometimes pronounced over hostile or idolatrous cities.
- 84 **VII. Purifications.**—These were performed by the sprinkling of blood, by the anointing with oil, or by the water of purification, which was drawn from a spring or running stream, and was either pure, or mixed with the ashes of a red heifer. Purifications were of three kinds, viz. 1. Purification as a religious ceremonial, which was necessary for all persons and things engaged in divine worship. 2. Purification from different kinds of personal uncleanness. 3. Purification from leprosy, which seems to have demanded the peculiar attention of the divinely inspired law-giver, for it not only attacked men, but also houses and clothes. Moses thus acted respecting it: he ordered every man attacked by a cutaneous disorder to show himself to the priest; he authorized the priests to *examine the disease* wherever it appeared; he gave the *priests ample directions* for distinguishing between *leprosy and a harmless spot or scab*; for deciding upon

its progress or cure in man ; and for eradicating the infection from walls and garments ; and finally, he prescribed the days that must expire, and the sacrifices and ceremonies to be performed, before the leper could be finally purified and restored to civil society, and the participation in things holy.

CHAPTER IX.

THE WANDERINGS.

Numbering of the people.—The Israel- B. C. 1491— 1451. 85
ites were encamped in the neighbourhood of Sinai for nearly a year. After the laws, tabernacle, and order of Divine service had been established, Moses at the command of Jehovah numbered the 12 tribes, which were found to include more than 600,000 fighting men, and marshalled the whole into a regular camp, each tribe by itself, under its own captain or chief, and distinguished by its own peculiar standard. Two silver trumpets were also made, one to summon the princes, and the two to call together the camp, and to be sounded at the national sacrifices.

March from Sinai to the borders of Canaan.— 86
The Israelites were now to proceed northward, and almost in a direct line from Sinai, along the western coast of the Gulf of Akabah, and thence onward to the southern border of Canaan. The pillar of cloud still led the way, but Moses also took with him his brother-in-law Hobab, who was intimately acquainted with the country, to mark out the stations for the several encampments. The country is wild and magnificent, and the road leads through black and brown mountains. Three days' journey from Sinai the people complained, and many were destroyed by fire from heaven, which was only quenched by the prayers of Moses, who called the place "*TABERAH*," a burning. After this they *wearied of manna and murmured for flesh, and a wind*

from the sea brought up abundance of quails, which they rebelliously brought to the camp in spite of the warnings of Moses; but whilst the flesh was between their teeth, a plague from Jehovah carried off the ring-leaders, and Moses called the place "KIBROTH-HAT-TAAVAH," *the graves of lust*. Here he found so much difficulty in governing the people that, at God's command, he appointed 70 elders to share the burden. But seditions subsequently arose in his own family. His sister Miriam supposed herself supplanted in dignity by his wife, and Aaron espoused her quarrel. Moses and his brother and sister were called by Jehovah to the door of the tabernacle, and Miriam was smitten with leprosy, but Aaron entreated for her pardon, and she was healed after seven days. The Israelites at length passed through the mountains into the great sand desert of Paran, and at last reached a place called Kadesh-barnea, on the southern frontier of the Promised Land.

- 87 Twelve spies sent into Canaan: the 40 years wanderings declared.—From Kadesh-barnea Moses sent 12 men to spy out Canaan, who returned after 40 days' absence with favourable specimens of the grapes, pomegranates, figs, and other fruits of the Promised Land, but with such fearful accounts of the stature and strong position of the inhabitants, that the Israelites were terrified. Two of the spies, however, Caleb and Joshua, declared that with the assistance of Jehovah the conquest would be easy. But all in vain. The people threatened to stone them, and prepared to return to Egypt. Then followed the awful sentence of God, that all the Hebrews who had been more than 20 years old on the exode from Egypt, except Joshua and Caleb, should die in the desert, and Canaan be conquered by the next generation; and the ten spies who had excited them to rebel were carried off by a plague. The Israelites were now sensible of their *folly, and perversely* advanced upon the Promised Land; but being repulsed by the Canaanites and Ama-

lekites on the southern border of Palestine with great slaughter, they turned back, and spent nearly 38 years in wandering about Mount Seir.

Rebellion of Korah, Dathan, and Abiram.— 88

The events of this period are but briefly recorded; some more laws were promulgated, and the rebellion of Korah, Dathan, and Abiram broke out, Korah aspiring to the priesthood, and Dathan and Abiram to the leadership of the people. Korah was a Levite, and rebelled under the pretence that all the congregation were as holy as Aaron and his family, and had as much right to the priesthood. Dathan and Abiram were descended from Reuben, the firstborn of Jacob, and therefore considered that their birth placed them above Moses, who was the great-grandson of Levi, the third son of Jacob. Moses now desired Korah and his party of 250 men to assemble with censers and see who the Lord chose to come near him; and then he ordered the whole congregation to separate themselves from the tents and families of the three conspirators and their followers. At the command of Jehovah, the earth then opened and swallowed up the families, tents, and goods appertaining to the rebels, whilst a fire consumed the 250 men who presumed to offer incense; and the censers of the latter were collected and made into broad plates for a covering for the altar. The next day the congregation murmured at this destruction of the rebels, and Jehovah sent a plague which carried off 14,700 of the murmurers. At the direction of God, the prince of each tribe then wrote his name on a rod, Aaron writing his name on the rod for the tribe of Levi. The 12 rods were then laid up in the tabernacle for one night, that it might be distinctly seen by all, who it was that the Lord had chosen as his high priest. The next morning the rod of Aaron had blossomed, budded, and yielded almonds, and was ever afterwards preserved in the ark as a testimony against the rebels.

Sin of Moses and Aaron.—The Israelites at length 89

returned to Kadesh, where Miriam died and was buried. Here the congregation murmured for water, and Moses having been directed by God to *speak* to the rock at Meribah, *struck* it twice with Aaron's rod and brought forth abundance of water. Before striking the rock, Moses and Aaron said to the congregation, "Hear now, ye rebels; must we fetch you water out of this rock?" For thus glorifying themselves instead of Jehovah they were deprived of the privilege of leading the Israelites into Canaan; and shortly afterwards Aaron died at Mount Hor, and his authority was transferred to his son Eleazar, and all Israel mourned for him 30 days.

CHAPTER X.

CONQUESTS EAST OF THE JORDAN.

- 90 **Geographical introduction.**—Before describing the further progress of the Israelites, it will be necessary to review the history of the nations, who at this period occupied Canaan and the bordering territories. The entire region extended from the mountains of Lebanon on the north to the peninsula of Sinai on the south, and to about the place where the Israelites were now encamped. On the west was the Mediterranean. On the east was a desert, sometimes ascribed to Syria, and sometimes to Arabia. The whole country was divided into an eastern and western district by the river Jordan and the Dead Sea; and this division is recognised by the frequent mention of "the country east of the Jordan," and "the country west of the river." The western district, between the Jordan and the Mediterranean, we shall describe at sect. 101; the eastern district, *between the Jordan and the desert, demands our present attention.*

- 91 **Region east of the Jordan.**—This was a moun-

tainous ridge including the elevated range of Gilead, and running southward from Lebanon. It is still a land of extraordinary richness, and well furnished with water and pasturage, and therefore of the utmost value to pastoral tribes. In the north it possesses noble forests of oak, varied with verdant slopes, together with extensive plains covered with a luxurious vegetation, and presenting many scenes of a park-like character. Further south the elevations become more rugged, and take the name of Mount Seir, and are at length united to the mountain group of Sinai and Horeb.

Ancient giant inhabitants: the Rephaim, etc. 92

—At an ancient period this eastern territory was occupied by numerous giant races, including the Rephaim, Emim, Zuzim, and Zanzummim, who, together with the Horim, or “cave dwellers” in Mount Seir on the south, were subdued by Chedorlaomer in his campaign against the five kings of the vale of Siddim. They appear to have recovered this blow, but at length were completely destroyed by the wandering nations of the neighbouring desert.

Ammon, Moab, and Edom.—Ammon and Moab 93 were the two sons of Lot. The descendants of Ammon overthrew the Zuzim and Zanzummim, and occupied a large district north of the river Arnon, and east of the Jordan. The descendants of Moab expelled the Emim and occupied the territory southward of the Arnon, and eastward of the Dead Sea.* The Edomites, or descendants of Esau, expelled the Horim, or cave dwellers, from the still southern and more rugged territory of Mount Seir, and occupied the country themselves. They appear to have been governed by sheikhs or emirs, who are unhappily termed “dukes” in our English version.

Amorite kingdoms of Sihon and Og.—Some 94 time before the approach of the Israelites, the Amorites,

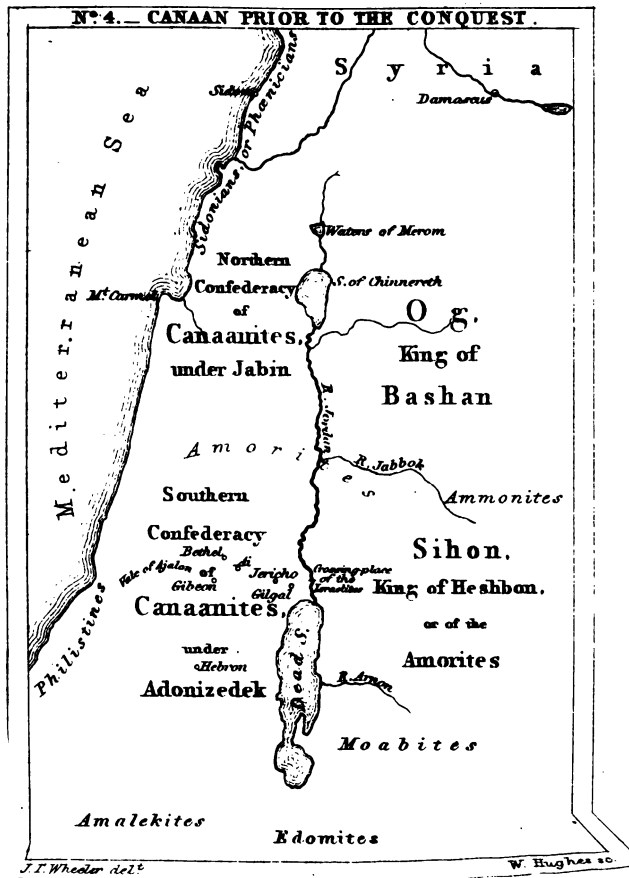
* Ammon subsequently laid claim to this territory, *sect. 128*, but it is stated, *Numb. xxi. 26*, that the district formerly belonged to Moab.

who were a powerful Canaanite nation, apparently occupying large territories on both sides of the Jordan, had established two kingdoms on the east of the river, namely, that of Bashan and that of Heshbon. Og, king of Bashan, was a descendant of the old race of Rephaim or giants, and possessed the extensive and rich pasture lands in the north, including the two cities of Ashtaroth and Edrei. Sihon, king of Heshbon, also called king of the Amorites, had driven the Ammonites farther to the east, and occupied the territory between the rivers Arnon and Jabbok, of which the capital was Heshbon. The relative position of these nations in the time of Moses will be best understood by the accompanying map.

- 95 **Progress of the Israelites from Kadesh to the river Arnon.**—The Israelites were now at Kadesh, near the southern borders of Canaan. The proposed route was eastward through Edom and Moab, northward to the east bank of the Jordan. Accordingly Moses sent envoys from Kadesh to ask the Edomites for a free passage through their territory. This was refused, and the Israelites prepared to take a circuitous route without the Edomite frontiers. Meantime Arad, the king of a Canaanite nation in southern Palestine, took some of the people prisoners, but was utterly destroyed by the Israelites, and the place called "Hormah," *utter destruction*. From Kadesh the Israelites proceeded to Mount Hor, one of the highest elevations in the rocky group of Mount Seir, and here Aaron died. From thence they passed round Edom through the Moabite territory to the river Arnon, which divides the Moabites from the Amorites. On their way they again murmured at their fatigues and deprivations, and were punished by fiery serpents; but having confessed their sin, Moses pleaded for them with the Lord, and was directed to set up a brazen serpent which healed all who looked upon it.*

* This serpent, which was so remarkable a type of the Messiah, (John iii. 14,) was preserved until the time of He-

N^o. 4. — CANAAN PRIOR TO THE CONQUEST.



J. F. Wheeler del^t

W. Hughes sc.

Defeat of Sihon and Og.—Upon reaching the 96
river Arnon, Moses requested a free passage from Sihon,
king of Heshbon, who refused and marched against the
Israelites, but was utterly defeated. Og, king of Ba-
shan, the last of the giants, whose iron bedstead was
more than 16 feet long and 7 feet broad, followed
the example of Sihon, and was also completely routed.
By these two victories the whole country east of the
Jordan—from the river Arnon, which falls into the
Dead Sea, to Mount Hermon, at the foot of the chain
of Anti-Lebanon—fell into the hands of the Hebrews.

**Defeat of the Midianites: story of Balak and 97
Balaam.**—The Israelites were forbidden to attack the
Moabites and Ammonites on account of their descent
from Lot, the nephew of Abraham. Meantime the
Moabites and Ammonites saw the defeat of their old
enemies the Amorites with pleasure, but regarded their
new and powerful neighbours with suspicious dread.
Balak, king of Moab, allied with some Midianites, a
nomad race descended from Abraham and Keturah,
who were then pasturing in the Amorite territory; and
the elders or shiekhs of Midian and Moab went to Ba-
laam the son of Beor, an Edomite prophet living at
Pethor in Aram or Mesopotamia, to endeavour to per-
suade him by rewards to curse the Hebrews in the name
of the Lord. But “God said to Balaam, Thou shalt
not go with them; thou shalt not curse the people, for
they are blessed:”—upon which Balaam dismissed the
messengers. The next morning more honourable
princes were sent to Balaam, with more pressing en-
treaties for his presence; upon which God permitted
him to go, but, “what I shall say unto thee, that shalt
thou do.” Balaam proceeded before the appointed
time, when the angel of the Lord stood in the way
and stopped his ass, who then miraculously spoke and
rebuked his master; and the angel said to Balaam,
“Only the word that I shall speak unto thee, that thou
*zekiah, who broke it in pieces because the Israelites burnt
incense to it.* 2 Kings xviii. 4.

shalt speak." Upon arriving before Balak and offering up sacrifices, Balaam, instead of cursing, blessed the Israelites, and said—"There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." Subsequently, by the advice of Balaam, the women of Moab and Midian tempted the Hebrews to idolatry. God ordered Moses to punish the offenders with death; a plague destroyed 24,000; but the evil seemed to increase. Zimri, a prince of the tribe of Simeon, brought a Midianite woman into the camp, but was put to death by the pious zeal of Phinehas, the son of Eleazar the high priest. The Lord now commanded the Israelites to avenge themselves on the Midianites. Every tribe accordingly sent in 1000 men, and the whole 12,000 marched against the enemy, under the command of Phinehas, and utterly routed them with great slaughter. Balaam, the son of Beor, was amongst the dead on the field of battle.

- 98 **Numbering of the people after the wanderings.**—The Jordan alone now separated the Hebrews from Canaan, and the new generation of soldiers, of 20 years old and upwards, were mustered and reviewed by Moses and Eleazar in the plains of Moab, previous to conquering the country. The punishment declared by God was now found to be completed; for none of the old generation that were reviewed at Sinai were found amongst the present mustering, save Joshua and Caleb.*

* **Census of B. C. 1491 and that of B. C. 1451 compared.**—

At the first census taken of the various tribes at Sinai, the number of males above 20 years of age were found to be 625,850

Whilst, according to the census of B. C. 1451, after about 40 years' wanderings in the wilderness, and the 1st generation had died, the number of males above 20 years old were 625,030

The Levites being included in both enumerations. —————

Nett decrease in about 40 years 820

The whole population of the Israelites, including women and

Repetition and confirmation of the Law: death 99 of Moses.—Moses now felt that his end was approaching, and his last act was to deliver to the judges and elders a farewell address, which composes his fifth book, or Deuteronomy. In this he earnestly exhorted the people to obedience by alluding to the kindness, severity, and providence of God. He exhibited the sanctions of the law and repeated the most important statutes, and as circumstances had changed, he made several additions and alterations to the code; and the laws were ordered to be subsequently engraved on stone pillars, and solemnly erected at Shechem on Mount Ebal, in Samaria; and curses were to be here pronounced by six of the tribes on those who broke the commands, whilst the remaining six pronounced from the opposite height of Gerizim, blessings on those who kept the law. Moses then minutely developed the conditions upon which Jehovah would govern his people, and how their destinies would depend upon their faithful adherence to the God of their fathers. He commissioned Joshua to be the military leader after his death, and delivered the Book of the Law to the priests, to be kept in the ark and publicly read at the Feast of Tabernacles every sabbatical year; and he left a song which was to be “taught to all Israel,” in which he vividly represented the perverseness of the Hebrews, their future disobedience and punishment, repentance and pardon. Finally, the venerable old lawgiver, “when his eye was not dim nor his natural force abated,” ascended the height of Pisgah and viewed the Land of Promise; and then, when borne down by the weight of 120 years, his bones were laid in a mysterious and unknown grave. “And the Lord buried him in a valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this

children, must have been at the exode from Egypt about 2,000,000, a wonderful increase from the 75 persons of Jacob’s family who migrated to Egypt in the time of Joseph.

day." And the children of Israel mourned for him 30 days.

- 100 **Review of his mission.**—The part assigned to Moses was that of a deliverer, a leader, a legislator, and a prophet. As a deliverer, he was commissioned to emancipate a people oppressed by centuries of Egyptian slavery, and thus to typify that glorious Messiah who should deliver the world from the darkness of sin and the bondage of Satan. As a leader, he was appointed to guide the Hebrews through the wilderness into the Land of Promise, and thus to represent those faithful ministers of God who, in latter times, have preserved the church against the dangers of the world and temptations of the devil. And, lastly, it was destined for him as a legislator and a prophet to promulgate to the seed of Abraham a mysterious and prophetic code of laws and ordinances, which should purify their hearts from sin and idolatry, elevate their intellectual character, and prefigure that wondrous gospel scheme which could alone save man from paying the just penalty of his disobedience and fall.

CHAPTER XI.

CONQUEST OF CANAAN.

- 101 **Geography of Canaan.**—Canaan or Palestine included a tract of country enclosed between the mountains of Lebanon, the Mediterranean Sea, and the deserts of Arabia and Syria. It was bounded on the north by the highlands of Syria and Phœnicia; east, by a gravelly desert, which may be allotted to either Arabia or Syria; south, by the rocky region of Arabia Petræa; west, by the Mediterranean Sea. Its extreme length is about 180 miles; its width in the north *scarcely exceeds* 20 miles, whilst in the south it has *been variously estimated* at from 45 to 60 miles.

Face of the country.—The country consists of two 102
sets of highlands, ranging north and south, enclosing
the valley of the Jordan, the lake of Tiberias, and the
Dead Sea. These highlands are formed by the chains
of Libanus and Anti-Libanus, which run nearly paral-
lel through Palestine on opposite sides of the Jordan,
and finally connect themselves with Mount Horeb and
Sinai, between the Gulfs of Suez and Akabah, at the
head of the Red Sea. Both chains give out numerous
lateral spurs, some of the western range extending so
as to project, like Mount Carmel, in bold headlands on
the coast. These subordinate ranges, with the west
declivity of Libanus, and the east declivity of Anti-
Libanus, are by far the most fertile portions of the
mountain system. Towards the south desolation in-
creases. The mountains which surround the Dead
Sea, and those to the west of the Jordan, are arid,
stony, and full of precipices and caverns, and have a
melancholy, desolate appearance, harmonizing well
with that of the desert, by which they are bounded on
the east. The principal mountains in the western
highlands are Carmel, Tabor, Gilboa, and the two
heights of Ebal and Gerizim: on the east of Jordan is
the elevated range which goes by the name of Mount
Gilead. The river Jordan seems like the natural cen-
tre of the whole country. It flows from the low
grounds of Mount Hermon in the north, and reaches
first the waters of Merom, and then the Sea of Galilee,
called also Lake Tiberias, or Gennesareth, from whence
it precipitates itself down a succession of rapids into
the Dead Sea, the waters of which are calculated to be
more than 1300 feet below the level of the Mediter-
ranean. Its valley is indeed the most remarkable de-
pression known. Between Lebanon and the Dead Sea
it is from ten to fifteen miles wide, and is absolutely
walled in by mountains. From both sides of the west-
ern highlands, several small streams run either into
the Mediterranean or into the river Jordan, of which
the most important is the Kishon; on its eastern side,

the Jordan receives the Yarmuk and the Jabbok, whilst farther southward the river Arnon falls into the Dead Sea. Palestine thus consists chiefly of rugged hills and narrow valleys. It possesses, however, the fertile plains of Esdraelon and Sharon on the west of the Jordan, and on the east is the extensive and valuable plain of the Hauran, called Auranitis, which trenches on the desert.

- 103 **Productions and climate.**—The principal productions of Palestine were wheat, honey, grapes, oil, olives, pomegranates, apples, figs, almonds, citrons, and balm. The principal shrubs, herbs, and trees, were the aloe, the hyssop, the rose, the spikenard, the mandrake, which was a species of melon, together with the myrtle, the mustard tree, the cedar, the oak, and the palm. The mountains contained iron and copper; the valleys afforded capital pasture for sheep, oxen, goats, camels, and asses; and the rivers and lakes abounded in fish, which were cured by salt from the Dead Sea. The climate naturally varies in different situations. It is very warm in the valleys and plains, but cool upon the mountains; the greatest heat existing in the valley of the Jordan and the neighbourhood of the Dead Sea. Indeed the chief difference between the climate of Palestine and that of the temperate regions of Europe does not lie in the temperature, but in the changes of wet and dry seasons. The rainy season lasts from October to March; in April and May the weather is generally delightful; from June to August the heat increases and is sometimes insupportable; until at length in September the nights begin to prove cold, and mists and showers begin to fall until the true rainy season recommences.
- 104 **Inhabitants in the time of Joshua.**—The Canaanite nations who occupied Palestine at the period of the Israelite invasion were descendants of the same *races who were contemporary with Abraham, and they still bore the same family names.* The western coast *was occupied on the north by the Phœnicians or Sido-*

nians; on the south by the Philistines. In central Palestine the Amorites were the most powerful and distinguished nation. We have seen that they possessed a large territory on the east of the Jordan, under the dominion of Og and Sihon. On the western bank they seem to have held in subjection the whole of the southern territory. Northern Palestine was held by numerous races who, as we shall see, were readily formed into a confederacy.

Joshua appointed to the leadership of the Hebrews.—After the death of Moses, Joshua, the son of Nun, took the command of the Israelites; to which he had been previously appointed by the direction of Jehovah. He is commonly called the servant of Moses, and had already been noted for his defeat of the Amalekites at Hormah, and for having accompanied Moses at Sinai. Subsequently he had been sent with Caleb and ten others to spy out Canaan, and for their pious expression of confidence in Jehovah, he and Caleb only of that generation were permitted to enter the promised land. 105

Sends spies to Jericho, and crosses the Jordan 106
to Gilgal.—The country east of the Jordan having been subdued by the Israelites, Joshua made immediate preparations for the conquest of western Canaan. He led the Israelites to the eastern bank of the Jordan, from whence he sent two spies to Jericho to view the land. The king of Jericho heard of their coming, but a woman named Rahab hid them in her house under some flax stalks, and at night let them down from her window by a rope, for her house was upon the town wall. In return for this favour, the spies promised that if she would hang a scarlet line from her window, when they took the city, she and her household should be preserved. On the return of the spies, Joshua and all the Israelites approached the Jordan, whilst the ark was borne by the priests about three-quarters of a mile *in advance*; and when the feet of the ark-bearers touched the water, the Jordan rose up on a heap, so

that the Israelites passed over on dry ground, and encamped at Gilgal, opposite Jericho. The priests remained with the ark in the centre of the river until all the people had passed over; after which 12 men, one from every tribe, took each a stone from the place where the priests stood, and the 12 stones were afterwards pitched at Gilgal as a memorial of the miracle. The priests then passed over, and the waters immediately flowed on as before. This occurred within five days of the 40 years which had expired since they came out from Egypt. At Gilgal Joshua was ordered to circumcise all the Israelites, which rite had been neglected during the whole 40 years' wanderings, and the Passover was now kept, and the 40 years being completed, the manna ceased to fall.

- 107 **Takes Jericho.**—Joshua next proceeded to besiege Jericho, which lay about six miles from the Jordan, and about 20 miles north-east from Jerusalem. Having encompassed the city, it was at length taken by a miracle. At God's command, the whole of the people marched in solemn silence round the walls once a day for six days, accompanied by the ark, and seven priests sounding seven trumpets of rams' horns. On the 7th day they marched round seven times in the same manner, but the seventh time the whole of the people suddenly shouted at the command of Joshua, when the walls fell flat down before the tremendous acclamations, and the multitude marched immediately into the city. Jericho was then taken and utterly destroyed, and all its inhabitants, except Rahab and her family, were put to the sword. The city itself was burnt with fire, and Joshua adjured the people, saying, "Cursed be the man before the Lord that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." This prophecy was fulfilled in the reign of Ahab, king of Israel, about B. C. 925.

- 108 **Takes Ai: Achan's sin.**—Joshua now despatched spies to Ai, which lay about 10 or 12 miles from Je-

richo, and finding that the city was small, he sent only 3000 men against it, and these were defeated and 36 of them slain. Joshua prayed to God, and by casting lots he discovered that Achan, an Israelite, had sinned against Jehovah; and Achan confessed that he had hidden in his tent a Babylonian garment, with 200 silver shekels, and a wedge of gold which he had taken from the spoils of Jericho, and accordingly he was stoned to death with all his family. Joshua afterwards prepared to take Ai. He posted 5000 men in ambush west of the city, between Ai and Bethel, and then advanced with a larger force against the northern side. The king and citizens sallied out against Joshua, who, counterfeiting a flight, drew the enemy farther from the city; when the 5000 men in ambush entered Ai and fired it. Joshua then turned back upon the men of Ai and utterly defeated them; 12,000 were slain, the king was hung, and the city burnt and made a heap of desolation; but the cattle and spoils the Israelites were permitted to divide amongst themselves.

Gibeonites craftily persuade Joshua to an alliance.—The Gibeonites, whose city lay only about eight miles south-west of Ai, were alarmed at the reports of Joshua's successes, and knowing that the Israelites would not ally with the inhabitants of Canaan, they sent ambassadors disguised as men who had travelled from a far country. These envoys assured Joshua that they came from a distant people, who having heard what wonders God had wrought for the Hebrews, desired the friendship and alliance of so favoured a nation; and for the truth of this statement they appealed to their dry and mouldy bread, to the rent skins which contained their wine, and to their worn-out clothes and sandals,—all of which they vowed to have been new when they commenced their journey. Joshua and the princes of the congregation, or national assembly, then leagued with the Gibeonites *"to let them live,"* without asking counsel *"at the mouth of the Lord."* Three days afterwards the Is- 109

raelites came to their four cities, and discovered the falsehood. The Israelites now murmured, but their princes would not break their word, and Joshua reduced the Gibeonites to bondage, and made them hewers of wood and drawers of water to the tabernacle.

- 110 **Southern Canaan: defeat of Adonizedec and his allies.**—The princes of the numerous small states who occupied southern Palestine now saw the necessity for energetic measures. Adonizedec, king of Jerusalem, having heard of Joshua's victories and league with the Gibeonites, sought to dissolve this powerful alliance, and accordingly sent to four auxiliary or vassal kings, to assist him in attacking Gibeon. The Gibeonites sent to Joshua, who immediately marched with his victorious Hebrews to their assistance. The army of the five kings was routed with a great slaughter; a hailstorm from heaven cut off more of the enemy than fell by the sword; and the day was prolonged, or, in the words of the inspired historian, "the sun and moon miraculously stood still" for 12 or 14 hours, to enable the Israelites to prolong the pursuit. The five kings fled to the cave at Makkedah, where they were taken prisoners and slain, and hung upon five trees; and their cities and territories were soon afterward taken and desolated. This brilliant victory was followed by the reduction of the cities in rapid succession, together with the Anakim in the neighbourhood; and thus was completed the conquest of nearly all southern Palestine.
- 111 **Northern Canaan: defeat of Jabin and his allies.**—The northern kings were now aroused by these successes. Jabin king of Hazor organized a powerful league amongst the surrounding princes, and assembled an immense host, provided with chariots and cavalry, by the waters of Merom, north of the Sea of Chinneroth or Galilee. But Joshua advanced at *night by rapid marches*, and falling upon the combined *forces by sunrise*, he routed them with immense

Nº 5. — DIVISION OF CANAAN AMONGST THE TWELVE TRIBES.



slaughter, and burnt their chariots and ham-strung their horses. The reduction of their cities quickly followed, and thus the Israelites became the predominant power in northern and southern Palestine.

Seven years' war: 31 kings subdued. B. C. 1451—112
—For seven years Joshua proceeded with his ^{1445.}

conquests, during which he subdued 31 kings, belonging to seven nations, viz. Amorites, Canaanites, Girgashites, Hittites, Hivites, Jebusites, and Perizzites; a list of whom may be found in Josh. xii. 9—24. A desultory war had yet to be carried on with some scattered cities and tracts; but the country was soon divided by lot amongst the several tribes, and each was left to expel its own enemies.

Division of Canaan amongst the 12 tribes.— 113

The tabernacle was now removed from Gilgal to Shiloh, and Joshua divided the newly-conquered territory, *by lot*, into 12 parts; for though the descendants of Joseph were divided into the two tribes of Ephraim and Manasseh, yet no territory was assigned to Levi, the tithes alone were their inheritance, and 48 cities taken by lot from the districts of their brethren were appointed for their abode. The 12 tribes occupied the portions of territory marked out in the accompanying map, Reuben, Gad, and half Manasseh returning to the luxuriant meadows of Bashan and sloping pastures of Gilead on the east of the Jordan; and Judah, Simeon, Dan, Benjamin, Ephraim, Issachar, Zebulun, Naphtali, Asher, and the remaining half of Manasseh, occupying the territory from the Jordan to the Mediterranean.

Subdivision into family estates.—The subdivision of the tribes into family estates seems to have been left to the local government of each tribe, the whole land being subject to that peculiar principle in the Mosaic law by which every estate, however it may have been sold, reverted in the year of jubilee without repurchase to the original proprietor. Larger grants of land were given to Joshua and Caleb. Joshua received

an estate in Mount Ephraim. Hebron, the site of Abraham's encampment at Mamre, was given to Caleb, as Moses had sworn to him that the land on which his feet trod when he spied out Canaan, should be the inheritance of himself and his children for ever. Caleb then drove out the three sons of Anak,—Sheshai, Talmai, and Ahiman, from Hebron, and gave his own daughter Achsah to be wife of his nephew Othniel, because the latter took the city of Debir.

- 115 **Composition of the Jewish state.**—It will here be necessary to review the three great powers in the Jewish state, viz. the civil, the judicial, and the ecclesiastical. The first included the heads of families, princes of the tribes, etc. The second embraced the Judges of hundreds and of thousands, etc. The third comprehended the priests, etc. The civil and judicial officers who composed the first and second powers were necessarily dispersed throughout the country. Those who dwelt in the same city or the same neighbourhood formed the *Legislative Assembly of their immediate vicinity*; those who dwelt in the same tribe formed the *Legislative Assembly of the Tribe*; and if all were convened in one body from all the tribes, they formed, in like manner, the *Legislative Assembly of the Nation*, and were the representatives of the whole people. The *Priests*, who were the learned class of the community and hereditary officers in the state, had, by the Divine command, a right to a sitting in this Assembly. The Princes, Judges, etc., in their collective capacity, were called the *Elders of the Assembly*, or of the *People*, the *Princes of the Assembly*, or *Congregation*, the *Whole Assembly*, etc.

- 116 **Last days of Joshua.**—The military career of Joshua was now concluded. The remainder of his life was devoted to the settlement of the theocratic policy and preservation of the worship of *Jehovah*. He convened two general assemblies, in *the first of which he exhorted the elders to be faithful to God and obedient to his law*; and in the second he

proclaimed the might of the God of Israel, and called upon the people to elect Him for their King and cast away idolatry. He then set up a stone as a testimony of their homage, and wrote the covenant in the Book of the Law. And Joshua died, and was buried in his inheritance on Mount Ephraim. "And Israel served the Lord all the days of Joshua and all the days of the elders that over-lived him." The bones of Joseph, which had been brought up from Egypt, were also buried in the field which Jacob had bought of the sons of Hamor the father of Shechem.

CHAPTER XII.

THE REPUBLIC.

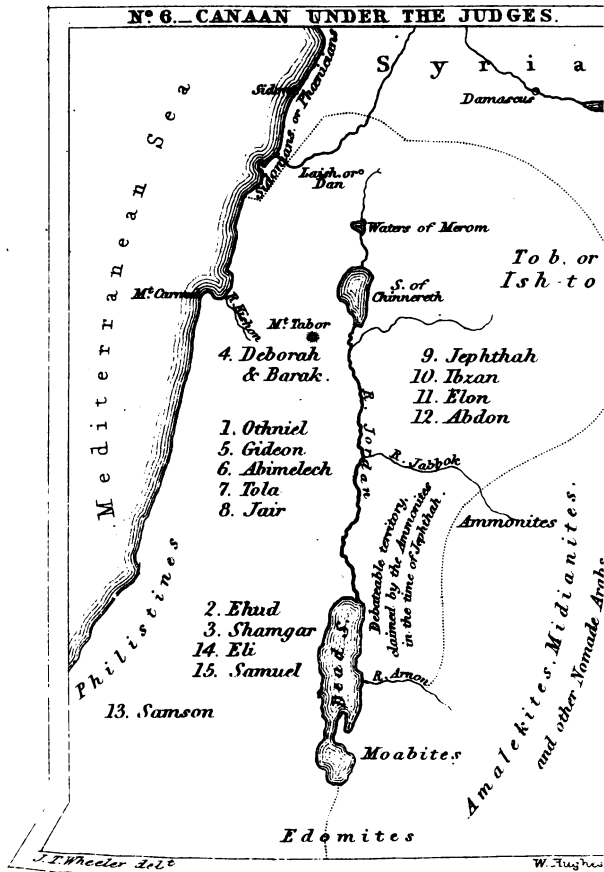
Prosecution of the conquest of Canaan B. C. 1425— 117
 by the separate tribes.—After the death 1095.
 of Joshua the conquest of Canaan was prosecuted by the separate tribes, under the command of their several princes or elders. Judah was chosen by lot to attack the Canaanites, and joined itself to that of Simeon. The two tribes sl w 10,000 men of Bezek, and utterly defeated Adonibezek the king, and cut off his thumbs and great toes, and brought him to Jerusalem, which city had been previously taken from the Jebusites. Adonibezek acknowledged having deprived 70 other kings of their thumbs and great toes, and obliged them to gather their meat under his table. The other tribes were equally successful against other Canaanite nations, but they made the idolaters tributary instead of utterly expelling them as they had been expressly commanded, and they gradually suffered their children to intermarry with them, which had been as expressly forbidden.

Introduction of idolatry.—The consequences of 118
this ill-judged lenity to their enemies were ruinous alike to the religion and liberties of the next generation of Is-

raelites. Their connexions with the Canaanites naturally prevented them from expelling their idolatrous relatives; until at length a vile idolatry spread through the land like a deadly plague, and weakened the energy and quenched the spirit of the seed of Abraham. The infatuated Hebrews transferred to Baal and Ashtaroth the honours due to Jehovah, and a gross example of idolatry is recorded. Micah, a native of Mount Ephraim, had stolen 1100 silver shekels from his mother, but subsequently restored her the money, upon which she gave 200 of the shekels to a metal-founder to make a graven and a molten image. Micah, then, "had a house of gods, and made an ephod and teraphim," and first consecrated one of his sons to be priest, but afterwards hired a young Levite. Soon after this, the Danites sent five men to spy out Laish, in northern Palestine. Subsequently they marched on to conquer it, and on their way the spies, who on the previous occasion had lodged in Micah's house, now mentioned Micah's idols to their companions. The Danites accordingly attacked the house, and forcibly carried off both images and Levite, and having taken Laish and called it Dan, they carried on there the worship of the stolen gods.

- 119 **War with Benjamin.**—About the same time all Israel was aroused by a horrible tragedy enacted in the country of Benjamin. A woman was murdered in the streets of Gibeah, and her injured husband divided the corpse into 12 portions, and sent one to every tribe. The people assembled from all parts to avenge the outrage, but Benjamin refused to give up the perpetrators, and three bloody battles were the result. Twice were the other 11 tribes defeated with immense slaughter before Gibeah; but on the third day they placed an ambush beside Gibeah, which entered and burnt the city, whilst the Benjamites were drawn from it to engage their main army. The 11 tribes thus *gained a complete victory; Gibeah was burnt to the ground, and 25,000 Benjamites were slain, whilst only 600 of their number escaped from the field of battle.*

N° 6.—CANAAN UNDER THE JUDGES.



The 600 fled to the rock Rimmon, and abode there four months, whilst the Israelites destroyed all their cities and possessions; but subsequently a reconciliation was effected, and the Benjamites returned to their own territory and rebuilt their cities.

Canaan generally: 1. Othniel.—The national treachery of Israel in yielding to idolatry was now to be punished by national misfortunes. Cushan-rishathaim, king of Mesopotamia, a territory beyond the Euphrates, advanced to Canaan and made the Hebrews tributary. They endured the yoke for eight years, when they cried unto the Lord, and Othniel, a nephew of the celebrated Caleb, overthrew the Mesopotamian king, and judged the people for 40 years.*

Southern Canaan: 2. Ehud.—After the death of Othniel, the Hebrews again fell into idolatry, when Eglon, king of Moab, having allied with the Ammonites and Amalekites, succeeded in defeating them, and established himself in Jericho, i. e. the city of palm trees, and oppressed the land for 18 years. The deliverer on the present occasion was Ehud, a left-handed Benjamite, who, being sent with a present to Eglon, assassinated him in his summer parlour; and assembling the people by the sound of the trumpet, he delivered Israel by the slaughter of 10,000 Moabites. The land now rested for 80 years.

3. Shamgar.—During the last-mentioned period of 80 years' rest the Philistines attacked the southern

* The whole chronology of the time of the Judges is more obscure than that of any other period of Scripture History, which can, however, be somewhat explained by the supposition, that in many cases the Servitudes and Judgeships extended over only a portion of Palestine, and therefore contemporary judges were by no means unfrequent. This theory will be found developed and illustrated in my larger Analysis of the Old Testament History. In the present work it has been thought advisable to omit the more minute chronology, and to follow the order of the sacred narrative; a geographical diagram is however appended, as an easy guide to the probable localities of each judge.

- tribes, but were repulsed with great slaughter by Shamgar, who slew 600 of them with an ox goad.
- 123 **Northern Canaan : 4. Barak and Deborah.**—Meantime the northern Canaanites had regained their power, and were commissioned by Jehovah to punish the idolatry of the neighbouring Hebrews. A new Jabin, king, like his predecessor, of Hazor, (sect. 111,) was enabled by a numerous army and 900 chariots of iron to oppress the northern Israelites for 20 years. At length Deborah the prophetess sat under a palm between Ramah and Bethel and judged Israel. She aroused the courage of Barak, and sent him at the head of 10,000 men against Sisera, the general of Jabin's army. Barak refused to march unless Deborah accompanied him. His army then, encouraged by her presence, poured down the sides of Mount Tabor, and routed the forces of Jabin with immense slaughter. The Canaanites never recovered the blow ; and their general, Sisera, on taking refuge in a tent from the field of battle, fell asleep, and was slain by Jael, wife of Heber the Kenite, who drove a nail through his temples. Deborah afterwards composed a song of thanksgiving, which she and Barak sang, and in which she gave due honour to God, and blessed the action of Jael. After this the land had rest 40 years.
- 124 **Canaan generally : 5. Gideon.**—After this the Midianites united with the Amalekites and other nomad Arabs, and entered Palestine in great numbers and plundered and rioted without restraint, whilst fields, gardens, and vineyards were trampled and destroyed by their countless herds. The suffering Israelites again cried unto the Lord, and a deliverer was sent. Gideon, of the tribe of Manasseh, was thrashing wheat by the winepress to hide it from the invaders, when an angel appeared, and called upon him to deliver Israel in the name of the Lord. A miraculous fire, *which burnt up a kid and unleavened bread, proved the Divine origin of the mission,* and Gideon at the *command of God* threw down at midnight the altar of

Baal. Next morning the indignant citizens desired his father Joash to bring him out for execution; but Joash replied, "If Baal is a god let him plead for himself." Gideon was then called Jerubbaal, (i. e. *let Baal plead*,) and prepared to levy an army. A fleece, at first wet with dew whilst the earth was dry, and then the next night dry whilst the earth was wet, furnished another proof of the determination of Jehovah to deliver his people. Gideon immediately advanced on the enemy with 32,000 men, whom, by the direction of God, he reduced to 10,000, by sending home all who were fearful; and again to 300, by only selecting those who, in drinking, lapped water with their tongues. He now directed each of the 300 to carry a trumpet in one hand and a pitcher containing a lighted torch in the other; and dividing his small band into three companies, he approached the Midianite host, who were encamped like a vast army of grasshoppers in the valley of Jezreel.* The three divisions then blew their trumpets and broke their pitchers, and with loud cries of "The sword of the Lord and of Gideon," they fell upon the enemy whilst the darkness of midnight was broken by the glare of torches. The invaders were smitten by an uncontrollable panic. They fled in the utmost trepidation, and slew each other in their confusion. Fresh forces of the Israelites joined in the pursuit or guarded the fords of the Jordan; and 120,000 of the enemy were slain, and their two princes, Oreb and Zeeb, taken and beheaded by the Ephraimites. Meantime Gideon had crossed the Jordan with 300, and pursued a flying remnant of 15,000 under the two Midianite kings Zebah and Zalmunna. At Succoth the elders refused him refreshment, but he defeated the 15,000, took Zeba and Zalmunna, and finding that they had murdered his own brethren at Tabor, he slew them with his own hand. On his return he chastised the 77 Succoth princes with thorns and briers. The

* Called in other places the plain of Esdraelon, the valley of Megiddo, etc.

grateful Hebrews now desired to make Gideon king, but he piously rejected the proffer. "No!" cried the magnanimous warrior, "not I, nor my son, but Jehovah shall reign over you." One stain remains on the character of this dauntless chieftain. With the spoils of Midian he made an ephod, which subsequently tempted the Israelites to idolatry, and became a snare to his own house. Gideon died 40 years after the defeat of the Midianites, during which period the land had rest.

- 125 **6. Abimelech.**—After the death of Gideon, Abimelech, one of his sons, gained over the inhabitants of the city of Shechem, and slew all his 70 brethren except Jotham the youngest, and was made king. Jotham addressed the Shechemites, but without success, and was compelled to flee. After three years the Shechemites revolted from Abimelech, and followed a chieftain named Gaal, who, however, soon disgusted his followers by his presumption. Abimelech then marched against Shechem, defeated Gaal, beat down the city, and sowed it with salt; and as many of the besieged had escaped to a hold in the house of the god Berith, he and his men cut down trees and placed them round the hold and fired them, and thus burnt 1000 men and women to death. Abimelech then besieged the neighbouring city of Thebez, but in approaching to burn the door of the tower, a woman cast a piece of millstone upon his head, and he said hastily to his armour-bearer, "Draw thy sword and slay me, that men say not of me, A woman slew him." The armour-bearer then thrust him through, and he died.

- 126 **7. Tola.**—Dwelt in Mount Ephraim.

- 127 **8. Jair.**—A Gileadite, who had 30 sons, who rode on 30 ass colts, and had 30 cities, called Haroth-jair, [i. e. the villages of Jair,] in Gilead east of the Jordan.

- 128 **East of Jordan: 9. Jephthah.**—After this the Israelites again fell into idolatry and worshipped Baalim, Ashtaroth, and the gods of the neighbouring nations. For 18 years the Ammonites oppressed the tribes east of the Jordan, and also made frequent in-

cursions amongst the tribes on the western bank, who at the same time had to defend themselves from the growing power of the Philistines. Meantime a chieftain named Jephthah had collected a band of vain men in the land of Tob, a small district east of the Jordan, and lying to the north of the half-tribe of Manasseh. In that age of anarchy Jephthah had distinguished himself by his valour, and probably by his predatory exploits; and the elders of the neighbouring city of Gilead applied to him for assistance. He immediately sent to the Ammonite king to demand the reason of his invasion. The Ammonite replied by laying claim to the region from the Arnon to the Jabbok, and from the Jordan to the wilderness; which had been occupied by the Israelites since their conquest of Sihon, king of the Amorites, but which Sihon had wrested from the Ammonites before the time of Moses. (See sect. 93.) This preposterous claim was explicitly opposed by Jephthah. His messenger repeated his words to the king of Ammon: "Thus saith Jephthah, the Israelites took not the lands of Moab or Ammon, but conquered the dominions of Sihon, who refused them a passage through his territories. This land they have occupied for 300 years: therefore the Lord shall be our judge." The Ammonite king refused to hear the message, but Jephthah, after vowing, in case of victory, to offer as a burnt offering to God whoever should meet him on his return, invaded the dominions of Ammon, destroyed 20 cities, and effectually subdued the Ammonites by an immense slaughter. On returning to his house, he met his only daughter, who had come out to welcome him with timbrels and dances; but the issue of his rash vow is still a subject of controversy amongst critical commentators. The tribe of Ephraim afterwards quarrelled with Jephthah, and threatened to burn his house for not permitting them to share the booty of his expedition. A battle was the result, but Jephthah at the head of his conquering Gileadites speedily routed the children of Ephraim:

and then guarding the passes of the Jordan, he slew every fugitive who pronounced the word "Shibboleth" as "Sibboleth," by which singularity of pronunciation he appears to have been able to distinguish the descendants of Ephraim from the other tribes. Jephthah died after judging Israel 6 years.

129 10. **Ibzan**.—A Bethlehemite, who seems to have been only a civil judge in the north-east of Israel.

130 11. **Elon**.—A Zebulunite, who appears to have been also only a civil judge in the north of Israel.

131 12. **Abdon**.—Who had 40 sons and 30 nephews who rode on 70 ass colts. He seems to have been only a civil judge in the north of Israel, like the two former.

132 **South-western Canaan : 13. Samson : his life and exploits**.—During the judgeships of Jephthah, Ibzan, and Elon, in the north and eastern districts, the continued idolatry of the south-western Israelites was punished by 40 years of Philistine oppression. The latter half of this period has been rendered memorable by the exploits of Samson, whose life may be thus briefly sketched. The wife of Manoah, a Danite, had no children, when an angel appeared to her and promised her a son, who should be a Nazarite from his birth, that is, who should abstain from wine or strong drink, and upon whose head no razor should come. After this Samson was born. When he was 20 years old, he saw a Philistine woman whom he desired for a wife, and his parents, after some opposition, went with him to the abode of her father. On the journey, whilst Samson was alone and unarmed, a young lion roared against him; but he rent the beast as he would a kid, and visited his intended bride without revealing his exploit. Shortly after this visit, Samson returned to marry the Philistine woman, and on his way he saw that a swarm of bees had established themselves in the lion's carcass, and carried off a portion of the honey. *The marriage was soon arranged, and at the feast Samson propounded the following riddle, "Out of the eater came forth meat, and out of the strong came forth*

sweetness:" and he promised that if his 30 guests could solve it within seven days, he would give them 30 sheets and changes of garments, but if not, that they must give him the same. The 30 guests totally failed in discovering the solution, but obtained the answer on the 7th day by threatening the wife of Samson, who cajoled her husband out of the secret. Samson saw their treachery, and paid them with the spoils of 30 Philistines, whom he slew at the Philistine city of Askalon; but left his wife in anger and returned to his father's house. Soon afterwards he visited his wife, but his father-in-law would not suffer him to see her. He was now exceedingly angry, and affixed burning fire-brands to the tails of 300 foxes, and let them loose in the standing corn of the Philistines; whom he smote with great slaughter, and then retired to the rock called Etam in the tribe of Judah. The Philistines now encamped in a place called Lehi, whilst 3000 men of Judah ascended the rock to take Samson; and as they promised not to kill him, he suffered himself to be bound with two new cords and taken to Lehi. The Philistines approached their captive enemy with shouts of exultation, when Samson suddenly burst his bonds, and finding the new jaw-bone of an ass, he slew with it 1000 men. After the battle he was fainting with thirst, when the same weapon which had delivered him from his enemies miraculously furnished him with water. "And Samson judged Israel in the days of the Philistines, 20 years."

His capture and heroic death.—The name of 133 Samson now became a terror to the Philistines, and they used every effort to take him prisoner. At one time, when he had gone to Gaza, the people encompassed the city and guarded the gates, thinking to take him on the morning; but Samson arose at midnight, took the city gates with the two posts, bar and all, and carried them away on his shoulders to the summit of the hill before Hebron. Samson was at length taken by treachery. He loved a woman named Delilah, who

was promised 1100 pieces of silver by the Philistine lords if she could discover a foil to his great strength. Three times Samson evaded her questions. First he said that green undried withes could overcome him, and with these Delilah bound him, whilst Philistine lords were stationed in her house; but when she suddenly cried—"The Philistines be upon thee, Samson," the withes were broken like a thread of tow touched with fire. She afterwards, in accordance with his replies, bound him with new ropes, but with the same result: and again she wove the seven locks of his head with a web and fastened it with the pin of the beam; but he arose and carried away both pin and web, and she still found herself mocked. At last by constant pressing Delilah obtained the secret from Samson, namely, that if he was shaved, his strength would leave him. She immediately sent again for the Philistine lords, and Samson was shaved whilst asleep, taken prisoner, carried to Gaza, and bound with brazen fetters; whilst his savage captors put out his eyes and made him grind in his prison-house. After a time Samson's hair began to grow, and the moment for revenge arrived. The Philistines held a great feast in the temple of Dagon to celebrate their victory, and sent for Samson to make them sport. All the Philistine nobles were assembled, whilst 3000 people crowded the roof, when the blind warrior begged the lad who led him to take him to the supporting pillars. Then Samson called upon the Lord, and seizing the two middle pillars, he bowed with all his might, until the vast building fell in, and buried alike the nobility and populace of Philistia in the temple of their idol. The hero fell with his enemies, but his death was attended by a greater slaughter than his whole lifetime had achieved; and his brethren obtained his body and buried it in the tomb of his father.

134 *Southern Canaan: 14. Eli: misconduct of his sons.*—About the same time as Samson, Eli the high priest ruled the south-western districts of Canaan.

During his judgeship, Elkanah, a native of Mount Ephraim, had two wives, Peninnah and Hannah : Peninnah was a mother, but Hannah had no children. At length Hannah vowed in the tabernacle, that if a son was granted her, she would devote him to the service of Jehovah ; and Eli having promised that God would answer her petition, she returned home and gave birth to Samuel, who was then devoted to the service of God as a Nazarite from his infancy ; and when the lad was weaned, his mother took him to the tabernacle at Shiloh, where he was brought up under the care of Eli. Meanwhile the flagrant misconduct of Hophni and Phinehas, the two sons of Eli, called down the vengeance of God. Eli, instead of punishing them, simply reprimanded them, and a prophet was sent to reprove him for his criminal leniency as a parent, and to foretell the destruction of his house and coming of a more faithful priest ; and as a sign that the message was from God, it was declared that his two sons should be cut off in one day.

Prophecy of Samuel.—When Samuel was yet a youth, the Lord called him by name one night whilst he was sleeping near the tabernacle. Samuel immediately thought that Eli had called, and ran to him ; but when this had occurred three times, Eli perceived that the Lord had called the boy, and directed Samuel, if called again, to reply,—“ Speak, Lord, for thy servant heareth.” Samuel did as he was directed, and the Lord, calling to him again, announced the forthcoming destruction of the family of Eli. The next morning Eli learnt the awful sentence from the trembling boy, “ and all Israel knew that Samuel was established to be a prophet of the Lord.”

Philistines defeat the Israelites : Eli and his two sons slain.—At length the Israelites were defeated by the Philistines at Ebenezer, and 4000 slain. A second time the Israelites marched against the enemy, whilst Hophni and Phinehas bore the ark of God ; but they were again defeated with the loss of 30,000 men, the ark was taken, and the two sons of

Eli were slain. The fearful news was brought to the old man, bending beneath the weight of 98 years; and falling back from his seat by the gate of Shiloh, he dislocated his neck and died.

- 137 **15. Samuel.**—After their victory the Philistines carried the ark from Ebenezer to their own city of Ashdod and placed it in the temple of Dagon, but their idol was thrown down and themselves were smitten with a loathsome disease. They then carried the ark first to Gath, and afterwards to Ekron, but the same disease attacked the inhabitants of both cities, and after keeping the holy chest for seven months, they were compelled to send it back to the Israelites with five golden mice, according to the number of their lords and cities, as a trespass offering for their sin. The Philistines carried the ark and gifts to the field of Joshua the Bethshemite, who offered up the kine on the wood of the cart which conveyed them as a burnt offering to God; but many of the people were slain for looking into the ark, and it was sent to Kirjath-jearim. When Samuel had grown up, he assembled all Israel at Mizpeh, a city in the tribe of Benjamin, and called upon the people to put away Baal and Ashtaroth, and worship God only; and he then offered up a lamb as a burnt offering. During the ceremony, the Philistines fell upon the assembly, but, with the assistance of a thunder storm, the Israelites gained a complete victory and recovered their cities; whilst Samuel set up a stone and called it Ebenezer, saying, "Hitherto hath the Lord helped us." After this Samuel judged Israel in Bethel, Gilgal, and Mizpeh, to which places he made yearly circuits from his residence at Ramah.

- 138 **Judgeships of Samuel's sons:** *Hebrews desire a king.*—At length Samuel grew old and appointed his two sons to be judges; but after a time all the elders of Israel, that is, the legislative assembly of the nation, *gathered together, and complained to him of his sons' wickedness, and as the country was threatened by their old enemies the Ammonites, they begged him to grant*

them a king. Samuel remonstrated with them, but in vain, and at length the Lord desired him to accede to their wishes. About this time a Benjamite named Kish lost his asses, and sent his son Saul, who was the tallest and handsomest young man in Israel, to seek for them. Saul was unsuccessful, but by the advice of his servant he inquired of Samuel, who was still residing at Ramah, and to whom his coming and royal destiny had been previously revealed by God. Samuel told Saul that the asses were found, and set him in the chief place amongst 30 other guests, and gave him a portion of the feast which had been set aside in expectation of his coming. In the morning Samuel accompanied him to the end of the city, where he anointed him king, and confirmed it by some signs which took place as Samuel had foretold. The old prophet Samuel then assembled the whole mass of the people at Mizpeh, and publicly and solemnly took out Saul from the family of Matri and tribe of Benjamin, and he declared him to be king amid the loud acclamations of the whole multitude.

Episode in the history of the judges : Story of 139

Ruth.—Elimelech, a native of Bethlehem-judah, had been driven by a famine to the land of the Moabites, east of the Dead Sea. Here he died, and left his wife, Naomi, with two sons, who subsequently married two Moabite women, Orpah and Ruth. After ten years Naomi's two sons died also, and the bereaved widow desired to send her two daughters-in-law each to their mother's house, whilst she herself returned to Bethlehem-judah. Orpah then affectionately kissed Naomi and departed, but Ruth refused to go, saying, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Naomi and Ruth then proceeded to Bethlehem. Naomi afterwards sent Ruth to glean in the field of Boaz, a kinsman, who then behaved kindly to her, and invited her to take refreshment with his reapers. When Naomi heard how kindly her daughter-in-law had been treated, she directed Ruth to re-

soon arrived, and his last moments appear to have been employed in counselling his son and successor. He strictly charged him to walk in accordance with the laws of God, and to build the temple to Jehovah; and he warned him to punish the crimes of Joab and Shimei, but to show kindness to the family of Barzillai the Gileadite. So David slept with his fathers and was buried in the city of David, B. C. 1015.

- 173 **His character.**—As a man David was a true Israelite, and as a king he was a faithful vassal of Jehovah. The piety, courage, and humility of his youth prepared him for that severe discipline of body and mind which he underwent in his persecuted wanderings; and whilst his genius as a king drew around him the great and distinguished spirits of his age, it led him to deal wisely and cautiously with the crafty and ambitious. He governed as the vice-regent of Jehovah, and though in two notable instances he fell into grievous sin and incurred the just punishment of God, yet his humble confession and sincere repentance are held out as a warning to all future generations. By his strict adherence to duty, and confidence in God, he set a worthy example to his successors; and, to crown all, he was an eminent type of that glorious Messiah who was to be born of his lineage and sit upon his throne for ever.

David was an affectionate friend, a generous enemy, a brave warrior, and a wise monarch. The fame of his youthful harp reached the ears of the court, and his melodies charmed the evil spirit from Saul; whilst the glowing poetry, lofty imagery, and fervent piety of his psalms, have elevated the devotions of all Jews and Christians for three thousand years, and earned for the glorious inspiration of their author a universal and undying popularity.

CHAPTER XV.

SOLOMON, "THE PEACEABLE."

Extent of the kingdom.—The reign of B. C. 1015—174
Solomon is the most splendid period of He-^{975.}
brew history. His kingdom was the ruling monarchy
in western Asia, and extended from the Euphrates to
the Mediterranean, and from Phœnicia to the Red Sea;
whilst the warlike and civilized Philistines, the Edom-
ites, Moabites, and Ammonites, the nomad Arabians of
the desert, and the Syrians of Damascus, were alike
tributary to the successor of David.

Joab and Adonijah slain, and Abiathar ban- 175
ished: Shimei slain.—Solomon ascended the throne
at the age of 18, and his first acts were in accordance
with the dying advice of his father. Adonijah again
schemed for the throne, and was assisted by Joab and
Abiathar. Joab and Adonijah were put to death;
Abiathar was banished. Shimei, who cursed David
after the revolt of Absalom, was permitted to live, on
condition of never leaving Jerusalem; but having sub-
sequently gone to Philistia and probably carried on a
treasonable correspondence with the king Achish, he
was condemned to death on his return.

Solomon's marriage with Pharaoh's daughter: 176
his singular wisdom.—Solomon married the daugh-
ter of Pharaoh, and brought her to the city of David
until he should have built a palace for himself, a tem-
ple for the Lord, and a wall round Jerusalem. He
loved the Lord and walked in the statutes of his father,
but the people, having no temple, sacrificed in high
places, of which Gibeon was the chief. On one occa-
sion, whilst staying at this place, the Lord appeared to
Solomon at night in a dream and bade him ask what
most he desired. Solomon begged for an understand-
ing heart, when Jehovah not only granted his prayer,
but *promised him riches and honour above all con-*
temporary kings, together with length of days, if he

kept the statutes of the God of his fathers. The wisdom of the young king soon excited the astonishment and admiration of the whole nation. Two mothers, living alone in one house, came before him. One complained that the other, having had her child die in the night, had exchanged its corpse for the living child of the complainant. The other denied the charge, and no witnesses could be brought to prove the identity of the infants. Solomon elicited the truth by preparing to divide the living child, when the false mother discovered herself by the unconcern she showed for its life, whilst the real parent begged that it might be preserved, even if given up to the other.

- 177 **Commerce of Solomon.**—The profoundest peace was soon established throughout the dominions of Solomon. Every man dwelt in safety under his own vine and his own fig tree from Dan to Beer-sheba. An alliance with Egypt and Phœnicia enabled the wisest king to carry on an extensive commerce by land and sea. He built the magnificent city of Tadmor, afterwards called Palmyra, in Syria, on an oasis in the desert, for the convenience of caravans who traded with Babylon. He formed a navy, which was partly manned by Phœnician sailors; and his ships traversed the Mediterranean, or sailed from the Red Sea, to the golden regions of the far East. Horses, chariots, and linen yarn were brought from Egypt; gold and silver, ivory, apes, and peacocks from Tarshish, or Tartessus, on the southern coast of Spain; gold, jewels, and spices from the mysterious realms of Ophir on the coast of Arabia, eastern Africa, or southern peninsula of India; and cedars and firs were floated on the Mediterranean by the Phœnician king, Hiram, and carried from the heights of Lebanon to the metropolis of Palestine. Whilst David had vanquished the surrounding monarchs, Hiram, king of Tyre, was allied to him by a *close friendship*, which was now continued to Solomon *to their mutual advantage*. The mountainous territory of the Phœnicians was but little adapted for agri-

culture, and Palestine became their granary. The corn of Judæa, which excelled that of Egypt; the vine, which was indigenous to the soil; the oil, which is superior to that of Provence; the balm, which was collected in the lands round Lake Gennesareth, and is still famous under the name of balsam of Mecca; were all exchanged by Solomon for the luxurious riches of distant climes.

Building of the temple and palaces.—After 178
reigning three years, Solomon commenced building his celebrated temple; after which he erected a palace for himself, another of cedar in the forest of Lebanon, and a third for the daughter of Pharaoh. The whole were completed in 20 years: of this period between three and four years were spent in collecting materials for the temple, and seven and a half were employed in raising and decorating it. Upon this sacred structure the boundless genius of a magnificent king lavished all that wealth could purchase or art could execute; 70,000 proselytes, descendants of the Canaanites, were employed in carrying burdens; 80,000 in cutting stone out of the quarries; 3600 as overseers; together with 30,000 Israelites in the quarries of Libanus.

Description of the temple.—The temple was built 179
on the summit of Mount Moriah, near Mount Zion in Jerusalem, where Abraham had prepared to offer Isaac, and where the angel had appeared to David, when the pestilence was stayed over the threshing-floor of Araunah. The site was enlarged by the erection of a strong wall of square stone around the mountain, with the intervening space filled up with earth. The temple was a large oblong building, about 140 feet long, 40 feet broad, and 60 feet high. At the entrance was a large portico, in front of which were two splendid pillars of brass. The interior was divided, like the tabernacle, into the Holy place and the Holy of Holies. The inner walls and ceiling were wainscoted with cedar, and beautifully carved with flowers and cherubims. The floor was of cedar, strengthened with boards of

fir. The whole interior was overlaid with gold, so that nothing met the eye but pure gold, either plain as on the floor, or richly chased and adorned with gems as on the walls and ceiling. On the two sides and back the temple was surrounded by three stories of chambers, which reached to about half the height of the main building, and left ample space for introducing the windows. The entire structure was surrounded by two courts, of which the outer enclosed the inner. The former was termed, "the great court;" the latter, "the court of the priests." The vessels of the temple were the same as those of the tabernacle, only more numerous and more splendid.

- 180 **Dedication.**—In the seventh month of the tenth year of the reign the temple was solemnly dedicated to Jehovah. The priests, Levites, and singers were all arrayed in their sacred vestments; the trumpets and cymbals were sounded, and the sacred ark, containing the tables of stone which Moses had placed there at Horeb, was carried by the priests and set beneath the cherubim in the Holy of Holies. Then the glory of the Lord filled the house of the Lord; and Solomon stood before the altar in the presence of all Israel, and offered up an affecting and appropriate supplication to the God of Abraham. The service was concluded with sacrifices and rejoicings; and the Lord appeared to Solomon a second time at Gibeon, and promised to protect his chosen people as long as they walked in his statutes, but to reject them utterly should they forsake his way.

- 181 **Glory of Solomon.**—The other works of Solomon display the same munificent splendour as his temple. The 300 targets and 300 shields of beaten gold; an ivory throne overlaid with gold, with a golden footstool and 12 golden lions; the golden vessels of his household; 12,000 cavalry and 40,000 stalls for chariot horses; the administration of the government and the service of the court; all excited as much wonder and applause as his own 3000 proverbs and 1005 songs, his

knowledge of trees from the cedar to the hyssop, of beasts, birds, fishes, and creeping things. Many royal strangers were attracted to Jerusalem by the fame of Solomon; and the queen of Sheba is particularly mentioned, as having been struck alike with astonishment and admiration at the grandeur of his works and the wisdom of his words.

Kingdom disturbed by idolatry and faction.— 182

The latter part of Solomon's reign was disgraced by voluptuousness and stained by idolatry. Like other oriental monarchs he had a multitude of wives, many of whom came from the surrounding countries, and tempted him to worship their national deities; and the monarch who had built so glorious a temple to Jehovah on Mount Moriah, now erected high places for foreign idols on the Mount of Olives. Then the Lord threatened to rend away the kingdom of Israel from the son of Solomon, leaving however one tribe for the sake of David and Jerusalem. The remainder of the reign was darkened by intestine war. Hadad, prince of Edom, who had fled to Egypt on the conquest of his country by David, and married the sister of Pharaoh's queen, now returned to Idumæa. Rezon, son of Eliadah, a servant of Hadadezer, king of Zobah, (sect. 159,) collected a band of men, seized Damascus, and founded a kingdom which soon became formidable. Whilst Jeroboam, son of Nebat, an Ephrathite, who, for his bold and enterprising conduct, had been made one of the commissioners of taxes by Solomon, was promised by Ahijah, the Shilonite prophet, the government of ten tribes, together with the further encouragement, that if he kept the commandments and statutes as David had done, the Lord would be with him and build him a house equally sure. Solomon then sought to slay Jeroboam, who, however, escaped to Egypt, where he was protected by the king Shishak, until the death of Solomon released him from exile.

Death and character of Solomon.—Solomon died 1st B. C. 975. His character, unlike that of his father

David, was peaceful, learned, and luxurious. Called to the throne while yet a youth, he became deeply sensible of his great responsibilities, and sought for wisdom under Divine encouragement. He was early celebrated for decision and righteous judgment, and his extensive acquaintance with natural history and physical science was the wonder of his age. He next prepared himself to fulfil the pious designs of his father, in erecting a temple to Jehovah; and whatever subsequent ages may boast of the sublime and magnificent, this monument of art and piety remains unrivalled, and still flourishes in the pages of Holy Writ. His luxuries, and sinful compliance in countenancing idolatrous practices, will ever remain a stain on his memory; but his wisdom, learning, and taste were of the highest order, while his maintenance of the laws, and patronage of useful arts, secured the prosperity of his reign, and formed the golden period of Jewish history.

CHAPTER XVI.

KINGDOM OF ISRAEL, OR OF "THE TEN TRIBES."

- 184 **Revolt of the ten tribes.**—Rehoboam, the son of Solomon, succeeded his father at the age of 41. He convened a general meeting of all the elders of Israel at Shechem, that he might be formally invested with the royal dignity. But Jeroboam had now returned from Egypt, and through him the assembly stipulated that the new king should remit the excessive taxation which had been exacted by Solomon. Rehoboam took three days to consider, and then, forsaking the old counsellors of his father, and following young men's advice, he said to his subjects, "My father made your yoke heavy, and I will add to your yoke; my father *also chastised you with whips, but I will chastise you with scorpions.*" The ten tribes of Israel then revolted from Judah, as God had predicted, stoned Adoram,

who was over the tribute, forced Rehoboam to fly to Jerusalem, and made Jeroboam king.

Relative state of the divided Monarchies.— 185
The kingdom established by David was now contracted as well as divided, and the Euphrates and desert ceased to be her frontiers. The Syrians in the north established the independent kingdom of Dámascus; on the east the Ammonites threw off their allegiance, though the Moabites continued tributary to Israel; and on the south little more than a nominal supremacy was retained by Judah over the Philistines and Edomites. The power of the two new kingdoms of Judah and Israel was nearly balanced. Israel, it is true, possessed four times the territory of Judah and a much larger population; but then Judah possessed the city of Jerusalem and the treasures of Solomon. The struggle between the two states was consequently the more obstinate, and this continued rivalry led to unholy alliances with Syria, Egypt, and Assyria, which, together with the introduction of an enervating system of idolatry, led ultimately to the downfall of the two nations.

TABULAR VIEW

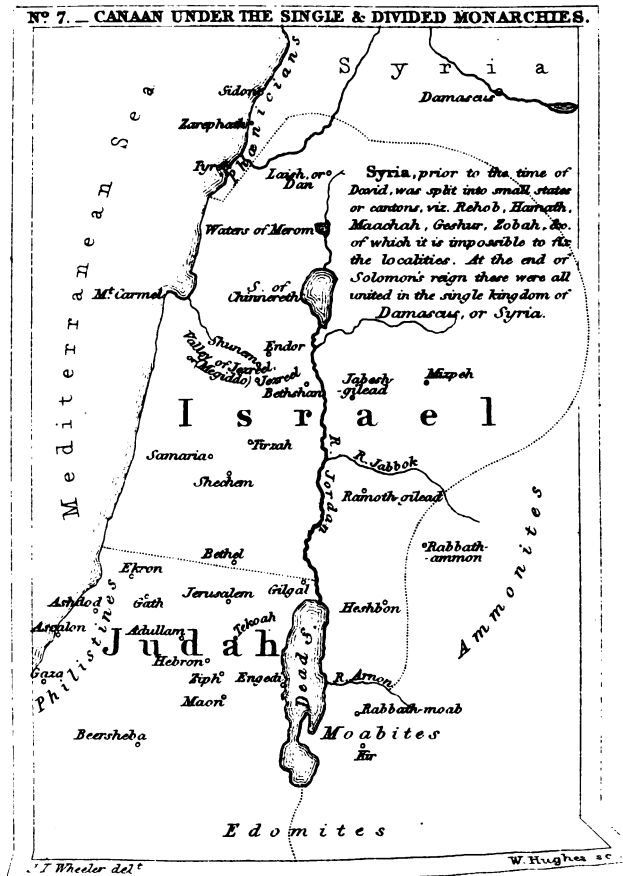
OF

THE KINGS OF JUDAH AND ISRAEL.

JUDAH.			ISRAEL.		
	B.C.			B.C.	
i. Rehoboam	975	General prosperity as long as the kings worshipped God and listened to the prophets.	i. Jeroboam	975	Worship of the golden calves followed by the
ii. Abijah	958		ii. Nadab	954	
iii. Asa	955		iii. Baasha	953	
			iv. Elah	930	
			v. Zimri	929	
			vi. Omri	929	
iv. Jehoshaphat	914		vii. Ahab	918	worship of
v. Jehoram	889	Alliance with Israel, and introduction of idolatry, which lasted with little intermission until the reign of	viii. Ahaziah	897	Baal. Missions
vi. Ahaziah	885		ix. Joram	896	of Elijah and
vii. Athaliah	884		x. Jehu	884	Elisha.
viii. Joash	878		xi. Jehoahaz	856	Alternate war
ix. Amaziah	839		xii. Joash	839	and alliance
x. Uzziah	810		xiii. Jeroboam II.	825	with Syria, who oppressed the land, but afterwards declines in power.
			xiv. Zechariah	773	
xi. Jotham	758	Hezekiah.	xv. Shallum	772	Advance of the
xii. Ahaz	742		xvi. Menahem	772	great Assyrian
xiii. Hezekiah	726		xvii. Pekahiah	761	power, which
xiv. Manasseh	698		xviii. Pekah	759	carried Israel
xv. Amon	643	Advance of the Assyrian power in the reign of	xix. Hoshea	730	into Assyrian captivity, B. C. 721.
xvi. Josiah	641				
xvii. Jehoahaz	610				
xviii. Jehoiakim	610				
xix. Jehoiachin	599				
xx. Zedekiah	599				

The above dates are those of the ascension of each king to the throne. Exactness in each is impossible. Sometimes a king's son reigned whilst his father was still alive, and twice in the history of Israel there was an interregnum. More comprehensive tables will be found in my larger edition of *Old Testament History*.

Nº 7. — CANAAN UNDER THE SINGLE & DIVIDED MONARCHIES.



Jeroboam, "who made Israel to sin," establishes calf-worship.—i. Jeroboam. 186
B. C. 975.
22 years. Jeroboam was the first king of the separate monarchy of northern Palestine. His first object was to create a new metropolis, and establish a new worship and priesthood, which should keep the people from going up to Jerusalem to worship Jehovah. Accordingly, he built and fortified Shechem in the tribe of Ephraim; he set up two golden calves, one at Dan, and the other in Bethel, being the two extremities of his kingdom; he made priests of the lowest of the people; and he ordained an idolatrous feast corresponding to the feast of Tabernacles, and sacrificed at Bethel with his own hand.

Warned by a man of God.—But whilst Jeroboam stood and sacrificed a man came, sent by God, and prophesied the birth of Josiah, who should burn the bones of the priests upon that idolatrous altar. Jeroboam tried to seize him, but his hand dried up, and the altar itself split to pieces. The hand was restored at the prayers of the man of God, and Jeroboam invited him to his palace. But the man declined, as God had commanded him neither to eat nor drink, nor to return the way he came. The man, however, was followed by an old prophet of Bethel, who falsely declared that he had been ordered by an angel to bring him to his house. The man turned back, but whilst sitting at table, the Lord assured him by the mouth of the old prophet, that because of his disobedience his corpse should not be buried in the sepulchre of his fathers. The man then returned home, and on his way was killed by a lion, but not devoured; and the old prophet found the body and buried it in his own tomb.

Judgment pronounced by Ahijah.—But Jeroboam turned not from his evil way, and at length the judgment of God was to be pronounced on him and his descendants. His son fell sick, and he sent his wife in disguise to consult the prophet Ahijah, who had

promised him the throne of Israel, in the reign of Solomon. Ahijah was blind, but discovered the queen and denounced the judgment of God against the whole house of Jeroboam; and he declared that the son would immediately die, and be the only one of the family who should be buried. The prophecy was fulfilled, and Jeroboam died after a reign of

ii. Nadab.

B. C. 954.

2 years.

iii. Baasha.

B. C. 953.

24 years.

22 years. Nadab, another son, succeeded, but two years afterwards was slain by his general, Baasha, who also put to death all the family of Jeroboam, and seized the throne, but still continued the insane wor-

ship of the golden calves.

- 189 **Alliance with Benhadad I. of Syria.**—Mean-
time the independent kingdom of Damascus erected by
Rezon during the latter days of Solomon, was rapidly
increasing in strength on the northern frontier of Is-
rael. Previous to the conquests of David, Syria ap-
pears to have been split into a number of petty states,
which were now united under the sceptre of Benhadad,
who reigned at Damascus. Baasha formed an alliance
with this Benhadad, and then fortified Ramah, a border
town between Israel and Judah, for the purpose of
harassing the sister kingdom. Asa was at that time
reigning over Judah, and he bribed Benhadad to in-
vade the territories of Baasha, who was then obliged to
retire from Ramah. The extinction of Baasha's house

iv. Elah.

B. C. 930.

2 years.

v. Zimri.

B. C. 929.

7 days.

vi. Omri.

B. C. 929.

12 years.

was foretold by the prophet Jehu, and he
died after a reign of 24 years. Elah his
son succeeded, but was assassinated, whilst
drinking in the house of his steward, by
Zimri, who then destroyed all the family
of Baasha, but was burnt in the royal palace
by Omri, after a reign of only seven days.
A civil war of six years ensued between
Omri and another popular leader named

*Tybi, but the latter died; and Omri, after a wicked
reign of six years longer, during which he made Sama-
ria his metropolis, died also.*

Ahab's Phœnician marriage: worship of Baal and Astarte.—The wickedness of Jeroboam who made Israel to sin was now to be exceeded by the idolatry of the son of Omri. The name of Ahab has become a by-word for mad impiety. He married a Phœnician princess named Jezebel, whose father, Ethbaal, was king of Sidon, one of the greatest commercial cities in the ancient world. The deities worshipped by the Phœnicians were Baal or the sun; and Ashtaroath, or the moon, called also Astarte, "the queen of heaven." The worship of these two idols was attended by ceremonies so vile and infamous that it is impossible to describe the revolting nature of the idolatry. Such was the fearful wickedness which Ahab and Jezebel substituted for the worship of the golden calves; and the sacred record tells us that Ahab did more to provoke the Lord God of Israel than all the kings that went before him.

vii. Ahab. 190
B. C. 918.
22 years.

Prophetical schools: persecutions of Jezebel. 191
—During the whole period of Hebrew history we obtain glimpses of collegiate institutions, bearing the name of schools of the prophets. Samuel, Elijah, and Elisha are mentioned as principals of such institutions at Ramah, Bethel, and Gilgal. These schools appear to have been so many training colleges for missionaries, and the pupils were called sons of the prophets. From these schools were generally chosen * those pious messengers who were sent by the Spirit of God to rebuke the apostacies of the people, and endeavour to win them back to the pure worship of Jehovah; to lash the vices of their age, and threaten Divine vengeance upon the guilty; and to call upon kings and subjects to rescue themselves from the wrath and judgment of God by true repentance and sincere contrition. It may be readily seen that these institutions would encounter

* Amos relates of himself, (vii. 14, 15,) as a thing uncommon, that he had been trained in no school of the prophets, but was a herdsman, when the Lord took him to prophesy unto the people of Israel.

the fiercest enmity of Jezebel. We are told that she killed all the prophets of the Lord whom she could find; but that Obadiah, the governor of Ahab's palace, hid 100 in a cave, and contrived to supply them with provisions.

- 192 **Mission of Elijah.**—At this time the prophet Elijah appeared before Ahab. "As the Lord God of Israel liveth," said he, "before whom I stand, there shall be neither dew nor rain, but according to my word." The famine immediately commenced, and Elijah proceeded to the brook Cherith, where he was miraculously fed by ravens. Subsequently he went to the house of a widow woman at Zarephath, where a vessel of meal and cruse of oil continued inexhaustible; and where he more especially evidenced his communion with God by restoring her dead son to life. At length after three years he again fearlessly approached Ahab. The king charged him with troubling Israel, but he retorted the accusation, and challenged the 450 priests of Baal to appear at Mount Carmel, for Israel to decide between Baal and Jehovah. That deity upon whose altar a fire should miraculously kindle, was to be declared the true God. The priests of Baal prepared their altar first. From morn till evening they prayed and cried aloud, they leaped on the altar and they cut themselves with knives, but no fire descended, no Baal could answer their prayers. Then Elijah built an altar with twelve stones, placed a victim upon it, and caused the whole to be three times drenched with water. He then prayed to the God of Abraham, and fire descended and licked up the water and consumed the sacrifice. The eyes of the multitude were now opened, and they sprung upon the priests of Baal in their wrath, and slew them at the river Kishon. Shortly afterwards a small cloud rose from the sea, and there followed abundance of rain. The *anger of Jezebel* however pursued Elijah. He fled *southwards to Beersheba*, where an angel nourished *him for 40 days*, and from thence to Mount Horeb in

the peninsula of Sinai, where the Lord spoke to him in a still small voice, and ordered him to anoint Elisha to be his successor, and Hazael and Jehu to be kings over Syria and Judah.

War with Syria : two invasions of Benhadad 193

II.—Meantime a second Benhadad had ascended the throne of Syria. He invaded Israel with three vassal kings and besieged Samaria. Ahab at first offered unconditional surrender and vassalage, but Benhadad desired to search the houses of the king and his court. Ahab and the national assembly of elders were aroused at the insult, and a prophet of the Lord promised them victory. A small force fell upon the Syrian camp whilst Benhadad and his kings were carousing at noon, and drove them out with a great slaughter. The prophet however foretold that the enemy would return in a twelvemonth, and this was fulfilled. The captains of Benhadad declared that the God of the Israelites was God only of the hills, and that the nation might therefore be easily defeated in the plains. Benhadad accordingly invaded northern Palestine with another army, and encamped at Aphek, which was included in the broad plain of Esdraelon or Jezreel. A prophet again promised victory to Ahab because of the blasphemy of the Syrians. A battle ensued, 10,000 of the enemy were slain, and Benhadad was compelled to surrender ; but Ahab allied with him contrary to God's command, and was rebuked and threatened by a son of the prophets.

Elijah's prophecy against Ahab and his fa- 194

mily.—About this time Ahab coveted a vineyard belonging to Naboth, and contiguous to his palace at Jezreel ; and by the advice of Jezebel he got false witnesses to procure Naboth's death on a charge of treason, and then seized his estate. Elijah was sent by God to declare the Divine judgment, and assure the king that the blood of himself and queen should be licked by dogs, and his whole household perish.

Alliance with Judah against Syria.—Peace 195

now existed between Israel and Syria, Benhadad however still occupied the town of Ramoth in the territory of Gilead east of the Jordan. Ahab desired to regain Ramoth, and obtained the assistance of Jehoshaphat king of Judah. Ahab went in disguise, but Jehoshaphat in his robes. Benhadad had commanded his captains to fight only against the king of Israel, and Jehoshaphat was nearly killed from being mistaken for the other. Ahab was afterwards mortally wounded by a random arrow, and died the same evening at Samaria, where the dogs licked his blood as Elijah had foretold. During this evil reign, which lasted 22 years, Jericho was rebuilt by Hiel, whose eldest son died whilst he laid the foundation, and youngest son whilst he was setting up the gates, according to the curse pronounced by Joshua.

- 196 **viii. Ahaziah.** **Last acts and translation of Elijah.**—
 B. C. 897. Ahab was succeeded by his son **Ahaziah**,
 2 years. who united the idolatry of Baal with that of the golden calves. After two years he fell sick, and then sent for help to the Philistine god Baalzebub, the lord of flies. Elijah met the messengers and sent them back with an assurance that Ahaziah should die. Three successive companies of fifty men each were sent by Ahaziah to arrest Elijah. The two first were consumed by fire from heaven, but the prophet returned with the third and repeated to Ahaziah the fatal prediction, which was quickly fulfilled. Some time afterwards Elijah was to be received into another and holier sphere. Whilst walking with Elisha he miraculously divided the Jordan with his mantle, and the two prophets passed over to the opposite bank; and here a whirlwind carried Elijah to heaven in a chariot of fire, and his mantle fell upon his successor, Elisha.

- 197 **ix. Joram.** **Alliance with Judah against Moab.**
 B. C. 896. — Ahaziah was succeeded by his brother
 12 years. **Joram** or **Jehoram**, who put away Baal, but continued the worship of the golden calves. The *Moabites* in the previous reign had refused to pay their

accustomed yearly tribute, and Joram's first act was to ally with Jehoshaphat and the king of Edom, and march against them. The united armies seem to have proceeded southward, into the rugged territory of Edom, and thence round the southern coast of the Dead Sea into the territory of Moab. Here they suffered from want of water, but Elisha, who appears to have accompanied the army, ordered trenches to be dug, which were miraculously filled during the ensuing night. Next morning the Moabites mistook the water, reddened by the rising sun, for the blood of their enemies, and thought that the three armies must have fallen upon each other. Accordingly, they attacked the invaders, but were defeated with great slaughter. Moab was ravaged; and the king having tried in vain to cut his way through the Edomite camp, in a fit of mad idolatry sacrificed his eldest son on the walls of his capital.

Mission of Elisha: his miracles and prophecies.—After Elisha had seen the translation of Elijah, he too had crossed the Jordan by means of the mantle, and the sons of the prophets at the prophetic school at Jericho acknowledged him as their master, saying, "The spirit of Elijah rests on Elisha." He subsequently healed the waters of Jericho, and 42 children were slain by two she-bears, for having mocked him at Bethel. He took away the leprosy from Naaman the Syrian general, and transferred it to his own servant Gehazi, who had deceitfully obtained presents from Naaman. He made the iron head of an axe, which a son of the prophets had dropped into the Jordan, to float on the water; and he disclosed the secret intentions of Benhadad II. to king Joram, and blinded a Syrian force sent to arrest him. He also healed the deadly pottage, which was being eaten at the prophetic school at Gilgal; he fed 100 men with only 20 loaves; and he restored the dead son of a Shunammite woman to life. Such were the principal miracles of this famous prophet of Jehovah; and his predictions were also ful-

filled with an exactness which proved that his words and deeds were alike dictated by the living God. He prophesied the seven years' famine in the reign of Joram, and the accession of Hazael to the throne of Syria in the room of Benhadad II.; and he promised Joash, a later king of Israel, three victories over the Syrians. All these were accomplished: his other actions belong to the general history.

199 **Second siege of Samaria by Benhadad II.—**

Benhadad, who had been compelled to raise the siege of Samaria in the reign of Ahab, made another attempt in the reign of Joram. He blockaded the city with all his forces, and a fearful famine ensued. Two women agreed together to eat one of their two sons on two successive days. One was then consumed, but on the second day the second mother refused to give up her child, and the first mother appealed to Joram for justice. The king charged this harrowing distress upon Elisha and sought to slay him; but the prophet predicted an abundance of provision on the ensuing day. The same night four lepers discovered that the Syrians, terrified by miraculous noises, had fled from their camp and left every thing behind them. The people of Samaria rushed from the walls to plunder the camp of goods and provisions. The prophecy of Elisha was accomplished, and a lord who had scoffed at it in the morning, was trodden to death by the people at the city gate.

200 **Family of Ahab and worshippers of Baal destroyed by Jehu.—**

Benhadad II. subsequently fell sick, and sent his servant Hazael to inquire of Elisha if he should recover. The prophet foretold that Hazael should succeed to the throne of Syria and ravage Israel. The next day Hazael stifled Benhadad with a thick cloth dipped in water, and reigned in his stead. Joram king of Israel now allied with the king of Judah, and fought the Syrians under Hazael at the old battle-field at Ramoth in Gilead, east of the Jordan.

Here Joram was wounded and went back to his palace at Jezreel, where Ahaziah king of Judah shortly after-

wards visited him. Meantime the campaign was carried on at Ramoth, and Elisha chose this moment for sending one of the sons of the prophets to anoint Jehu, one of the captains of the host, to be king over Israel. The errand was performed, and Jehu was ordered to destroy the whole house of Ahab. Jehu was then acknowledged as king by the army at Ramoth, and drove furiously to Jezreel. Joram and Ahaziah went out to know the reason of his coming, but he shot an arrow into the heart of Joram, and his attendants slew Ahaziah. He then entered the city of Jezreel. Jezebel heard the tidings and looked from her window, but was thrown out at his command, and trampled to death by the horses, and her corpse was eaten by the dogs, in accordance with the prophecy of Elijah. Jehu then sent to Samaria for the heads of the seventy sons of Ahab, and his order was obeyed; and when he had destroyed every remnant of the family and household of Ahab in Jezreel, he proceeded to Samaria and completed the work of extermination, destroying the 42 brothers of Ahaziah, whom he met on his way. After this he assumed at Samaria the character of a devout votary of Baal. Under pretence of a great sacrifice he collected all the idolaters into their temple, and then ordered Jehonadab the Rechabite, with a band of men, to massacre the whole congregation, burn the images, and convert the temple to the vilest purposes. Jehu however still continued the worship of the golden calves, but for his zeal against Ahab and Baal was promised that the throne should remain in his family until the fourth generation. He died after reigning 28 years.

Syrian oppression.—No sooner had Jehu left the camp at Ramoth to ascend the throne of Israel, than Hazael seized and retained all the Israelite territory, east of the Jordan. Jehu was succeeded by his son **Jehoahaz**, who still continued the worship of the calves, and during a reign of 17 years was unable to dislodge the invaders, who

x. Jehu.

B. C. 884.

28 years.

xi. Jehoahaz.

B. C. 856.

17 years.

ultimately obtained many towns on the western bank. Hazael was succeeded by Benhadad III., and Jehoahaz

xii. Joash. by his son Joash, who was made king

B. C. 839. whilst his father was alive, a custom which

14 years alone. appears to have been often carried out by his successors. Elisha died in the reign of Joash. The dying prophet sent for the king of Israel, and ordered him to shoot an arrow from the window and then to strike the ground. Joash struck the ground three times, and Elisha promised him three victories over Syria, but rebuked him for not having continued to strike. Joash obtained the three victories, and recovered all his losses west of the Jordan; and he subsequently defeated Amaziah king of Judah, and even took Jerusalem, but continued the worship of the golden calves. A dead body was afterwards restored to life on being thrown into the sepulchre of Elisha.

202 xiii. Jeroboam II. Decline of Syria: Israel at peace.

B. C. 825. —Joash was succeeded by Jeroboam II.

41 years alone. Meantime the Syrian power, from some unknown cause, had been on the decline. The three victories promised by Elisha had enabled Israel to recover the lost towns on the western bank of the Jordan. Probably the newly arisen Assyrian power threatened Syria on the side of the Euphrates, for we find that Jeroboam II. recovered, in addition, all the territory east of the Jordan, which had been seized by Hazael after the accession of Jehu. Israel was now free from foreign enemies, but the land was still poisoned by idolatry. Jeroboam II. continued the worship of the calves, and died after reigning 41 years. An inter-

xiv. Zechariah. regnum of 11 years followed. Zechariah

B. C. 773. son of Jeroboam then ascended the throne, but after six months was assassinated by Shallum, who in his turn

xv. Shallum. was slain by Menahem after reigning

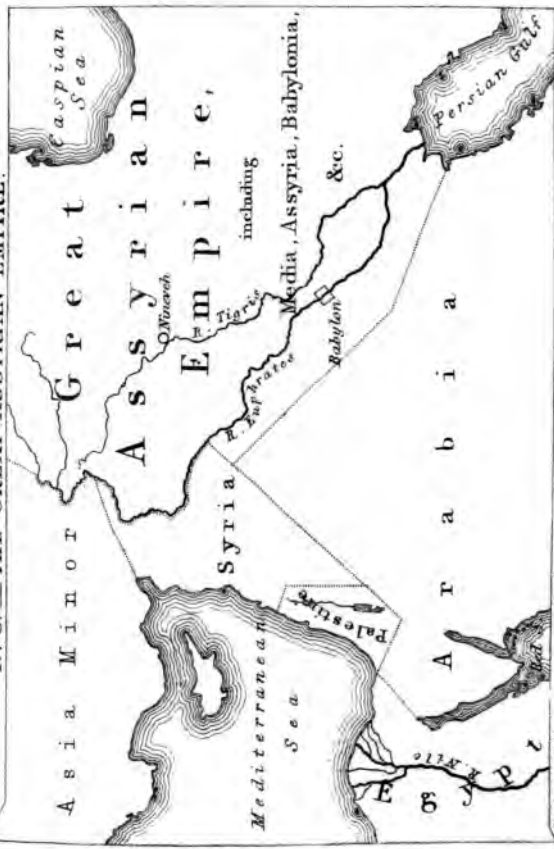
B. C. 772. one month, all of whom continued in the

xvi. Menahem. calf idolatry of the first Jeroboam who

B. C. 772. 10 years.

made Israel to sin. Divine vengeance was now at

N^o 8. — THE GREAT ASSYRIAN EMPIRE.



W. Hughes sc.

J. T. Wheeler del.

hand, but two digressions are here necessary: one to review the lives of those prophets who in the latter days of the monarchy endeavoured to arouse their countrymen to a sense of the awful crisis which awaited them; the other to describe that great foreign power by which Jehovah avenged the apostacy of Israel.

Prophetical missions of Jonah, Amos, and Hosea.—The prosperity of Israel in the days of Jeroboam II. were foretold by the prophet Jonah, who is chiefly celebrated for his remarkable mission to Nineveh about the same period. The nation, free from her foreign enemies, had now leisure to cleanse herself from the idolatry of Jeroboam and Ahab, and return to the worship of Jehovah. But the restoration of peace was followed by luxury, licentiousness, and oppression. Amos was called not from the schools of the prophets, but from the sheep-fold, to declare the coming judgments of God. His commission extended not only to Israel, but also to Judah and the surrounding kingdoms. He summons nation after nation to judgment, and then powerfully exhibits to the Israelite state its stubbornness, its idolatry, its luxuriousness, and its injustice to its own people; and he then relates a series of visions, showing the downfall of Israel, and concludes with the announcement of better days and a return of the Divine favour. The prophetic eye of Hosea was more immediately directed to Israel. His rebukes are more terrible, his menaces more alarming, and his soul poured forth its strength in the anguish of grief and affection. The worship of the golden calves more especially excited his denunciations; but, like Amos, he concludes his threatenings of devastation, of ruin, and of exile with a prophecy of happier times. He lived to see the vials of God's wrath poured out on his apostate people, and appears to have been yet living when the last king of Israel ascended the throne.

Early history of Assyria.—On the north-east of Syria and Palestine lies the mountainous region of Armenia. From this country two rivers flow towards

the south, the Tigris and the Euphrates. The city of Babylon was situated on the Euphrates, or western river, about 200 miles from the coast. The city of Nineveh was situated on the banks of the Tigris, or eastern river, about 200 miles to the south-east of Babylon. These two cities appear at an ancient period as the capitals of vast empires. A few scattered notices only exist in the sacred record, which are however more obscured than illustrated by the legendary traditions and contradictory history preserved by heathen writers. Of late years Mr. Layard, Colonel Rawlinson, and others have made some large excavations about the site of Nineveh, which have already been followed by astounding discoveries, distinctly proving the truth and exactness of the Holy Scriptures. Vast accumulations of ancient inscriptions, known by the name of arrow-head characters, have been recovered, which will take a century to decipher and explain, and almost every mail brings more fresh translations to England, of the utmost importance in illustrating the pages of holy writ. But to return to the history. At the present period of the Israelite monarchy, (a period nearly contemporary with the vulgar date of the foundation of Rome,) the empire of Assyria seems to have spread from Nineveh over Mesopotamia, Babylonia, and an unknown territory in the north and far east. From the few notices of Nineveh which still survive, we gain the idea of a vast camp suddenly turned into a city, at some primeval period—a fitting metropolis for an empire, erected by overwhelming swarms of restless and untiring warriors.

- 205 **1st Assyrian invasion: Pul.**—Pul is the first king of Assyria, named in Hebrew history. In the reign of Menahem he invaded Israel, but being propitiated by a present of 1000 talents of silver, hastily levied by Menahem from the richest of his subjects, he withdrew his army. Menahem, after reigning ten years, was succeeded by his son **Pekahiah**, who after a short reign

*xvii. Pekahiah.
B. C. 761.
2 years.*

of two years was slain by his general and successor **Pekah**, all of whom worshipped the golden calves. xviii. Pekah.
B. C. 759.
20 years.

Alliance of Israel and Syria: invasions of Judah.—Meantime the small kingdom of Syria or Damascus, which had declined under Benhadad III., appears to have burst into new life, under the sceptre of Rezin. Pekah allied with Rezin, entered Judah, and besieged Jerusalem, but the two kings were afterwards compelled to retreat. The next year they repeated the invasion and carried off enormous plunder and a multitude of captives, but Pekah returned the latter at the remonstrances of the prophet Oded. 206

2nd Assyrian invasion: Tiglath-pileser.— 207
Abaz, who at this time was king of Judah, now sent a rich present to Tiglath-pileser, the son and successor of Pul, to come to his assistance. Accordingly, the new king of Assyria marched against Rezin and Pekah, and transplanted the Syrians to the neighbourhood of Nineveh; and all the Israelites east of the Jordan, to the territory of Media, in the eastern portion of the Assyrian empire.

3rd Assyrian invasion: Shalmaneser carries Israel into captivity.—The day of final judgment for Israel was now at hand. The people abandoned themselves more and more to the foulest idolatry and the grossest debaucheries. The rulers were soon divided into two factions, one for paying tribute to Assyria, the other for an alliance with Egypt. Pekah was slain by Hoshea after reigning 20 years. An anarchy of five years' duration followed. **Hoshea** xix. Hoshea.
B. C. 730.
9 years. then ascended the throne, who still worshipped the calves, but did not prevent his subjects from accepting the invitation of the pious Hezekiah to celebrate a solemn Passover at Jerusalem. Shalmaneser, the third king of Assyria, invaded the country, and made Israel tributary. Subsequently Hoshea made a treaty with So, king of Egypt, and refused to pay the tribute, but Egypt sent him no assistance. 208

Shalmaneser then summoned Hoshea, and threw him into prison. At length the Assyrians besieged Samaria; three more years elapsed before the place was taken; and then Shalmaneser carried away all Israel captive and placed them in the eastern portion of his dominions. Thus Jehovah was avenged, and the words of the prophets were fulfilled.

CHAPTER XVII.

KINGDOM OF JUDAH.

- 209 **i. Rehoboam.** **Continued succession from David.**—
 B. C. 975. The history of Judah presents many points
 17 years. of similarity to that of the sister kingdom;
 we find the same Divine Providence favourable or adverse to the state, according as the people obeyed or transgressed the law; and we see the same attempts to substitute idolatry for the pure worship of Jehovah. But at the same time we perceive rebellious kings succeeded by those who feared the Lord and walked in his ways; and whilst in Israel the different dynasties were removed one after the other; in Judah the royal family continued unchanged, in accordance with the promise given to David.
- 210 **War with Israel: invasion of Shishak.**—After the revolt of the ten tribes, **Rehoboam** assembled an army for the recovery of Israel, but was restrained by the prophet Shemaiah. He built and fortified cities, and his kingdom was strengthened by the worshippers of Jehovah, who fled from the idolatry of Jeroboam. But subsequently both Rehoboam and his subjects fell into idolatry, and Shishak king of Egypt invaded and ravaged Judah and plundered the temple. The king and princes of Judah then assembled themselves before the Lord. Rehoboam died after reigning
- ii. Abijah.* 17 years, and was succeeded by his son
 B. C. 958.
 3 years. **Abijah**, who sinned like his father. Abijah

only reigned three years, during which Jeroboam invaded Judah with an immense army, which fled before the trumpets of the priests and the shouts of the men of Judah.

Suppression of idolatry by Asa.— 211

Abijah was succeeded by his son **Asa**, a iii. Asa.
B. C. 955.
41 years. zealous destroyer of idolatry. He broke down the images, groves, and high places, and even deposed his own mother, or rather grandmother, Maachah, from being queen, because of her vile idolatry. He also restored the national worship of Jehovah, and built fortified cities, and was thus enabled to defeat Zerah, a king of the Arabian Ethiopians, who invaded Judah with an enormous force of men and chariots. Asa was subsequently threatened by Baasha king of Israel, but sent presents to Benhadad I. king of Damascus to invade Israel, (see sect. 189,) and oblige Baasha to desist. He was at length seized with gout, and committed the error of seeking the aid of magicians more than that of Jehovah, and died after a long reign of 41 years.

Able government of Jehoshaphat.— iv. Jehoshaphat. 212

—Asa was succeeded by his son **Jehoshaphat**, who not only completed the de- B. C. 914.
25 years. struction of idolatry, but also appointed priests and Levites to undertake missionary circuits for the religious education of the masses. He fortified numerous cities, and re-organized his army, and appears to have re-established the system of judicial administration which had been instituted by Moses. See sect. 63. His subjects were thus inspired with confidence, and his enemies with fear. The Edomites continued firm in their allegiance; the Philistines regularly remitted their presents and tribute; and several Arabian tribes brought him large gifts or tribute of cattle.

Sinful alliance with Ahab of Israel.—Jehosh- 213
aphat however committed one capital error, which entailed incalculable mischief on himself and his successors. He married his eldest son Jehoram to Athaliah, the daughter of Ahab and Jezebel, and made an alliance

with Ahab. The first result of this unholy affinity nearly cost him his life. He was induced by 400 false prophets of Israel to join Ahab in an expedition against the Syrians at Ramoth; and he was nearly slain in mistake for the king of Israel, and on his return to Judah was rebuked by the prophet Jehu. He next joined Ahaziah the son of Ahab in an endeavour to revive the ancient traffic of Solomon by the Red Sea to the regions of gold, but Eliezer prophesied against the expedition, and the ships were broken up. Meantime the Moabites and Ammonites were encouraged by the defeat at Ramoth to rebel against Israel and invade Judah in large numbers; but Jehoshaphat having proclaimed a solemn fast, and employed his own army in religious exercises, the enemy by Divine interference madly destroyed each other. At length he died, after reigning 25 years, and was succeeded by his son Jehoram, who had been for two years previously associated with him on the throne.

- 214 v. Jehoram. **Introduction of idolatry.**—The first acts of Jehoram were such as might have been expected from the son-in-law of Ahab. He murdered all his younger brethren, and established idolatry in Judah. A prophecy came against him from Elijah in writing, which was fulfilled in the revolt of Edom, the invasions of the Philistines and Arabian Ethiopians, and in being attacked by a bowel disease, of which he died after a reign of six years alone. He was succeeded by **Ahaziah**, his son by **Athaliah**, who continued in the idolatry of his father, and was slain by Jehu with all the kindred and family of Ahab. **Athaliah**, the daughter of Ahab, seems to have escaped the general destruction, and seized the throne of Judah after first putting to death all the seed royal. But one son of Ahaziah escaped, the infant **Joash**, who was saved by his aunt Jehosheba, the wife of Jehoiada the high priest. After six years of *Athaliah's* tyranny and usurpation a conspiracy was

formed against her; Joash was proclaimed king in the temple, and Athaliah, rushing to the sacred building to know the cause of the acclamations of the people, was slain at the outer gate.

Regency of Jehoiada the priest: viii. Joash. B. C. 878. 40 years. **215**
worship of Jehovah restored.—During the minority of Joash, the high priest Jehoiada appears to have been guardian of the young king, and regent of the kingdom. He aroused the religious zeal of the priests, Levites, and people, and threw down the temple of Baal, and destroyed all the idolatrous monuments throughout the land, and restored the true worship of Jehovah.

Return of idolatry.—Joash repaired the temple **216** and reigned in accordance with the laws of God as long as Jehoiada lived, but after his death he re-established the worship of Baal, and ordered Zechariah, the son of Jehoiada, who remonstrated with him, to be stoned. Hazael, king of Syria, invaded his territory, but was bribed to retire by a present of some of the temple vessels; but the same year a small company of the Syrians defeated the whole army of Judah, and sent the spoil to Damascus. Joash was attacked by a disease, and after a reign of 40 years was slain in his bed by his own servants, and his son **Amaziah** succeeded to the throne.

Introduction of Edomite gods.—ix. Amaziah. B. C. 839. 29 years. **217**
 Amaziah slew all the murderers of his father, and began his reign righteously and well. He defeated an enormous force of Edomites, and took their city of Selah, afterwards called Petra, but was mad enough after his return to worship the gods of the nation he had conquered. He then challenged Joash king of Israel to battle, and was completely routed, and Joash took Jerusalem and plundered the temple and palace. Amaziah was subsequently slain by his own subjects, and **Uzziah** his son reigned in his stead.

- 218 **x. Uzziah.** **Administration of Zechariah: the kingdom flourishes.**—Uzziah was 16 years old when he ascended the throne, and during the life of Zechariah the prophet he reigned righteously and prospered. He subdued the Philistines and bordering Arabs, and made the Ammonites tributary. He recovered the port of Elath on the Red Sea; fortified Jerusalem with towers; built towers and wells in the desert; and strengthened his works by the erection of new and extraordinary engines for the discharge of arrows and large stones. He also enrolled a large army like that of Jehoshaphat, and provided ample stores of armour and weapons. It is moreover particularly stated that he was fond of agriculture; and that both by example and encouragement he fostered husbandry, planting, and the keeping of cattle. At last, elated with prosperity, he entered the temple to burn incense with his own hand. The priests tried to withstand him, and at that moment an incurable leprosy rose in his forehead. Henceforth he was compelled to live apart, and his son Jotham became first regent, and then king. Uzziah reigned 52 years.
- xi. Jotham.** Jotham continued the plans and improvements of his father, and died after a reign of 16 years.
- 219 **Writings of Joel and Micah.**—Early in the reign of Uzziah, the prophet Joel appeared in Judah. He foretold the devastation of the country by a vast army of locusts, under which figure he probably set forth the coming of the enormous armies from Assyria. Above all, he promised that the Holy Spirit should descend upon all flesh, and that Jerusalem the holy city should be inhabited for ever. After Joel came Micah, who prophesied the overthrow and captivity of Judah, in consequence of vices, idolatry, and false prophets. Of the glorious future after the day of retribution, he *expresses the boldest and loftiest hopes, for then, he says, all enemies will lie in the dust; a Redeemer of the*

race of David will rise from Bethlehem, and the nations will stream to Jerusalem to pay their vows there.

Introduction of the worship of Baal and Moloch by Ahaz.—Jotham was succeeded on the throne by his son **Ahaz**, the xli. Ahaz. 220
B. C. 742.
16 years.

most corrupt monarch who had hitherto belonged to the line of David. He not only adopted the idolatry of Ahab, and worshipped Baal, but he performed the darker rites belonging to the still more cruel worship of the terrible Moloch. This fearful deity may be regarded as the destroyer, as Baal or the sun was supposed to be the creator or preserver of all living things. Baal was worshipped with all the feverish excitement of mad debauchery; Moloch with such bloody sacrifices as might be supposed to propitiate a deity delighting in destruction. Children dedicated to Moloch danced or leaped through a burning furnace, and Ahaz made his own son pass through this fire. Moloch was sometimes represented as a huge image of brass, which being heated red hot, children were placed in its arms, and consumed to death. The cries of the victims were drowned by drums, and the valley of Hinnom on the south of Jerusalem, the scene of these heart-rending cruelties, was called Tophet, from *toph*, a drum or tabor, and also Gehenna, or the valley of crying.

Invaded by Israel and Syria: submission to Tiglath-pileser.—Meantime Pekah king of Israel and Rezin king of Syria invaded Judah, for the purpose of placing an individual called the son of Tabeal on the throne in the room of Ahaz. The enterprise was unsuccessful, but next year the invaders again entered Judah and carried off enormous plunder and captives, and the Philistines and Edomites also made numerous predatory excursions into the country. Ahaz then sent a rich present to Tiglath-pileser, the successor of Pul to the throne of Assyria, who accordingly carried away Syria and the tribes of the Jordan, and his son Shalmaneser some years afterwards completed the captivity of Israel.

- 222 **Worship of Syrian gods.**—From henceforth Ahaz appears to have been a mere tributary vassal of Assyria. He proceeded to Damascus to meet Tiglath-pileser, and there saw an altar, which he adopted as a model for another idolatrous altar at Jerusalem; and heathen worship was established in Judah during the remainder of his reign.
- 223 **Hezekiah restores the worship of Jehovah.**—xiii. Hezekiah. B. C. 726. 29 years. Ahaz died after being 16 years on the throne, and was succeeded by his son **Hezekiah**. The new king extirpated idolatry, broke down the old brazen serpent which Moses had set up, and which had been hitherto worshipped with the idols, and purified the temple, and celebrated a solemn passover.
- 224 **Life and prophecies of Isaiah.**—A crisis in the history of Judah was now at hand. Israel was about this time not only conquered but transplanted by Assyria; and the same fate threatened the sister kingdom. The idolatry of Ahaz and the licentiousness of the people had called down the vengeance of Jehovah; but the pious reforms of Hezekiah and the powerful rebukes of Isaiah seemed to have postponed the threatened destruction. The prophet Isaiah had taught and prophesied in Jerusalem as early as the reign of Uzziah; and was now greatly honoured by Hezekiah, who listened to his advice, and followed his guidance. Isaiah earnestly denounced all alliances with foreign nations, and foretold the downfall of Assyria and Egypt, on whom the rulers in Judah, like those in Israel, (see sect. 208,) were disposed to rely for safety. He also prophesied the fall of the smaller surrounding states of Moab, of Syria, and of Tyre; and he announced the destruction of Israel and of Jerusalem; but he uniformly encouraged the nation to put forth its own strength and rely on the assistance of Jehovah. A *powerful grandeur* and extraordinary depth of feeling, *a glowing lyrical style*, and divine loftiness of thought, pervade all the writings of Isaiah; but above all, he is

especially distinguished by his vivid and startling predictions of the coming of that glorious Messiah who should build up a new Jerusalem, and erect a new and everlasting kingdom.

Relations between Judah and Assyria.—Three 225 monarchs had reigned over Assyria in succession : PUL, the first invader of Israel ; TIGLATH-PILESER, who carried off Syria and the tribes east of the Jordan into captivity, and also made Ahaz tributary; SHALMANESER, who overthrew the monarchy of Israel, and completed the captivity of the ten tribes. Hezekiah refused to pay tribute to Shalmaneser, who died soon afterwards, and was succeeded by SENNACHERIB, who is called Sargon by Isaiah. Sennacherib prepared to punish the disaffection of Hezekiah, and conquer Egypt. Hezekiah fortified Jerusalem, but on the approach of the Assyrian army, sent to offer his submission, and agreed to pay a heavy fine. The peace that followed lasted but a few months. Sennacherib was still afraid to invade Egypt with Judah only half subdued in his rear. He again entered the kingdom, and took most of the fenced cities, and sent a haughty and blasphemous summons by Rabshakeh and two other of his generals requiring the immediate surrender of Jerusalem. The message was scorned, and Isaiah prophesied the destruction of the Assyrian host : " Behold, I will send a blast upon him."

Destruction of the army of Sennacherib.— 226 Meantime Egypt obtained the assistance of a powerful ally, and Sennacherib was threatened by a new and formidable enemy. Tirhakah, king of Ethiopia, in the south of Egypt, had set forward to assist the latter kingdom in repelling the Assyrian army. Sennacherib sent a boastful letter to Hezekiah, defying the God of Israel, and threatening destruction on his return, but his message of defiance was met by a splendid piece of inspired eloquence from Isaiah, which we still read with interest and admiration.* But the career of Sen-

* 2 Kings xix. 21—34.

nacherib was almost closed, and the very next night the ANGEL OF JEHOVAH went out and smote in the camp of the Assyrians 185,000 men. Sennacherib himself fled to Nineveh, and in revenge murdered many captive Jews, but was killed shortly afterwards by his two eldest sons, whilst he was worshipping in the temple of Nisroch; and Esarhaddon his son reigned in his stead.

- 227 **Peaceful state of Judah.**—The Assyrian empire was now effectually weakened. The Medes in the eastern provinces declared their independence. The Babylonians on the south endeavoured to form themselves into a separate kingdom under Merodach Beldan.* Meantime Hezekiah fell sick, and Isaiah foretold his death. Hezekiah however prayed to God for recovery; and Isaiah promised him a further life of 15 years' duration, and confirmed it by the miracle of the sun's going back 10 degrees on the dial of Ahaz. Merodach, the new king of Babylon, sent an embassy to congratulate him on his recovery. Hezekiah treated the envoys with the utmost respect, and showed them all his treasures; but for this vanity Isaiah foretold the coming Babylonian captivity of Judah. Hezekiah afterwards reigned in peace for 29 years, increased his riches, built cities, and brought water into Jerusalem through reservoirs and conduits; but Babylon was once more subdued by Assyria, and included in the empire of Nineveh.

- 228 **xiv. Manasseh. Idolatry of Manasseh.**—Hezekiah B. C. 698. was succeeded by his son **Manasseh**, 55 years. prince who restored all the idolatry of Ahaz, and like him made his son pass through the fire. Manasseh profaned the temple itself by heathen sacrifices, and filled Jerusalem with the blood of martyrs, amongst whom Isaiah is supposed to have fallen. At length he was carried off by some of the Assyrian captains and thrown into chains, but humbled himself.

* It is doubtful whether the revolt took place under Merodach, or under an unknown predecessor.

before the Lord; and was restored to his kingdom, and the latter years of his reign were employed in removing the evils he had introduced. He reigned 55 years, and was succeeded by his son **Amon**, who again restored idolatry, and was slain after a short reign of two years.

xv. Amon.
B. C. 643.
2 years.

Pious reign of Josiah.—**Josiah**, the son of Amon, ascended the throne at the age of eight years, and on attaining his sixteenth year, he began to worship God and remove idolatry. In the eighteenth year of his reign he repaired the temple, and publicly read aloud the book of the law containing the fearful denunciations of Jehovah against idolatry, which Hilkiah the priest had found in the treasury chamber. Josiah also broke down the idolatrous altar at Bethel, and fulfilled the prophecy which the man of God had declared to Jeroboam of Israel; and he and the people celebrated the passover with a greater strictness and solemnity than had been displayed since the days of Samuel the prophet. Meantime Pharaoh-Necho, king of Egypt, prepared to attack the Assyrian power. His line of march carried him through the entire length of Palestine; but Josiah had probably been permitted by Assyria to retain his kingdom, on condition of defending the frontiers of the Assyrian empire against Egypt. Accordingly Josiah posted an army in the well-known plain of Esdraelon or Jezreel, in central Palestine. Necho sent messengers to advise him to desist from interfering, but in vain. A battle ensued, and Josiah, who went out in disguise, was slain by the archers in the valley of Megiddo. "And Jeremiah lamented for Josiah; all the singing-men and singing-women spake of Josiah in their lamentations to this day."

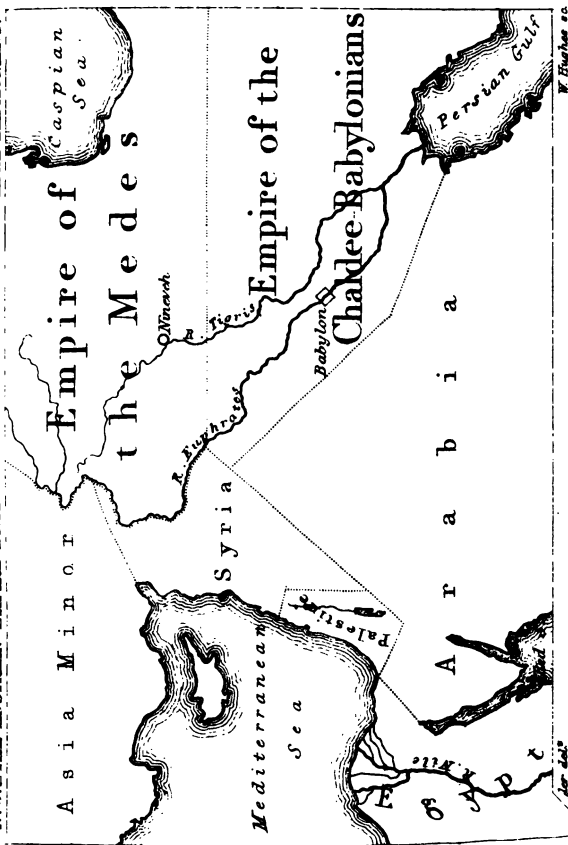
xvi. Josiah. 229
B. C. 641.
31 years.

Rise of the Chaldee-Babylonian empire on the ruins of the Assyrian: downfall of Judah.—A period of only 22 years elapsed between the death of Josiah and final captivity of Judah. Four monarchs,

- xvii. Jehoahaz. Jehoahaz, Jehoiakim, Jehoiachin, and
 B. C. 610. Zedekiah, reigned in succession, and uni-
 3 months. formly acted in direct opposition to the
 will of Jehovah as declared by the pro-
 phets. The administration seems to
 have been divided into two parties, one
 which looked to Egypt for assistance,
 the other which advocated an entire sub-
 mission to Assyria.
- xviii. Jehoiakim.
 B. C. 610.
 11 years.
- xix. Jehoiachin.
 B. C. 599.
 3 months.

At first the Egyptian party was in the ascendancy, for Necho, having defeated the Assyrian army, had returned to Judah, where he deposed Jehoahaz, and placed Jehoiakim on the throne, and imposed a heavy fine upon the country. But meantime the Assyrian empire fell to pieces, and a new and formidable power arose in its stead. The Medes in the eastern provinces had maintained their independence since the destruction of the army of Sennacherib. The Babylonians, who had revolted at the same crisis and been re-subdued, were now again enabled by the assistance of the Chaldees to throw off the Assyrian yoke. The Chaldees appear to have been a warlike race from the mountains of Armenia, who took Babylon and coalesced with its inhabitants. Such was the origin of the Chaldee-Babylonian empire, of whom Nabopolassar was the first king. The two powers of Media and Chaldee-Babylonia now united, and defeated the Assyrians, took Nineveh, and divided the empire. The son and successor of Nabopolassar was the celebrated Nebuchadnezzar. He defeated Pharaoh-Necho, and then took Jerusalem and plundered the temple, and made the kingdom tributary. Jehoiakim, the reigning monarch of Judah, subsequently revolted, and Jerusalem was again blockaded by the Chaldee-Babylonian generals. The king was slain in a sally, and succeeded by Jehoiachin; but Nebuchadnezzar soon arrived before Jerusalem in person, and carried on the siege *with such vigour*, that he soon took the city again, and *carried off all the royal family with 10,000 captives to*

Nº 9. — THE ASSYRIAN EMPIRE DIVIDED BETWEEN THE MEDES & CHALDEE-BABYLONIANS.



W. Hughes sc.

Babylon. **Zedekiah**, the last monarch of Judah, was then made king by Nebuchadnezzar, and bound by an oath to continue his allegiance to Babylon. The political events of his reign are soon told. Relying on a secret treaty which he formed with Pharaoh-Hophra king of Egypt, he rebelled against Babylon. Nebuchadnezzar, more enraged than ever at this breach of faith, marched against Jerusalem, determined on completely crushing the monarchy of Judah. The king of Egypt was too terrified to march to the assistance of Zedekiah, and after a long siege, Jerusalem was worn out by famine, and compelled to surrender. The city and temple were sacked and burnt, and the whole nation except the poorest of the people were carried away into the threatened captivity.

Prophetical visions of Nahum, Zephaniah, 231 Habakkuk, Obadiah, and Jeremiah.—Thus was Judah carried to Babylon, as Israel had been to Nineveh, nearly 150 years before. The same evils had led to the overthrow of both kingdoms. First, the introduction of idolatry, which had enervated the national spirit, and alienated the protection of Jehovah. Secondly, the wavering and faithless policy towards foreign powers, who were far superior in magnitude and resources. The prophets still laboured earnestly and zealously to save their country; but circumstances had changed their public counsels. In the days of Isaiah they had encouraged the nation to put forth its own strength, and rely on the almighty arm of Jehovah; in those of Jeremiah they had advised an entire surrender to the enemy, lest useless opposition should increase their punishment. But they all foretold the destruction of the peoples who had afflicted Judah; and they all revelled in a glorious future, the return from exile, the coming of a Messiah. Nahum in the reign of Hezekiah prophesied the destruction of Nineveh. Zephaniah, in the reign of Josiah, announced *the downfall of Jerusalem, the punishment of the sur-*

rounding nations, the return from captivity, and the conversion of the Gentiles. Habakkuk in the reign of Jehoiakim, described the coming of the Chaldeans, and their after-destruction; and foresaw that distant time when the earth should be filled with a knowledge of Jehovah, as the waters cover the sea. Obadiah foretold the overthrow of Edom. Lastly, through all the later years of the monarchy, Jeremiah boldly rebuked the king and people, and publicly uttered his counsels and warnings. So largely was this great prophet endowed with a knowledge of the future, that he even mentioned the exact duration of the captivity, namely, 70 years. But persecution followed his steps, and frequent imprisonments were the rewards of his pious teachings; until at length the infatuated sovereign and people of Judah met with the fearful punishment which ever attends so uniform a rejection of divine admonition, and ran madly into that pit which they themselves had prepared.

CHAPTER XVIII.

THE CAPTIVITY AND DEPENDENCY.*

232 *Captivity,* **State of the Jews in Babylon.**—The
 B. C. 606—536.† reader must now be carried from Jerusa-
 70 years. lem to Babylon, the most splendid city in
 the ancient world. Her palaces, and her hanging gar-
 dens, and her vast riches, are beyond the conception of
 modern times. The city was a square, cut in two by
 the river Euphrates; and surrounded by a deep moat,
 defended by stupendous walls. The previous history

* The authorities for this chapter will be found in the books of Ezra and Nehemiah, and the historical chapters of the book of Daniel.

† The seventy years of the Babylonian captivity are reckoned from B. C. 606, when Nebuchadnezzar first took Jerusalem in the reign of Jehoiakim.

of Babylon may be divided into three distinct periods : viz. 1. The primeval period of Nimrod and his descendants. 2. The Assyrian period, when Babylonia formed part of the great Assyrian empire. 3. The Chaldee-Babylonian kingdom of Nebuchadnezzar and his successors. The Jews appear to have been as happy in the land of their captivity, as it was possible for exiles who hung their harps upon the willows. Many of them adapted themselves to the habits and manners of their new home, and were to some extent governed by their own high priests and rulers ; and indeed it must be distinctly borne in mind that the Hebrews were not treated as slaves, but as a transplanted nation, enjoying probably similar liberty with the other subjects of the Babylonian kings.

Prophetical visions of Ezekiel and Daniel.— 233

Two great prophets were carried away by Nebuchadnezzar, Ezekiel and Daniel.

The prophecies of Ezekiel were delivered partly in Jerusalem, and partly during the exile. They were especially delivered in the form of visions, allegories, and symbolical acts.

He describes the glorious appearance of Jehovah at his call and consecration. He foretells the coming destruction of Jerusalem by visions and symbols ; and saw in a series of visions the pollution of the temple by the rites of idolatry. He rebuked the crimes and vices of his contemporaries, and warned them of coming judgment, and announced the downfall of foreign nations. Lastly, after the destruction of Jerusalem, he prophesied, in beautiful symbols and allegories, the glorious coming of the deliverer, the Messiah ; the resurrection of the Jews from their spiritual death ; the union of all the tribes, and building of the new temple.

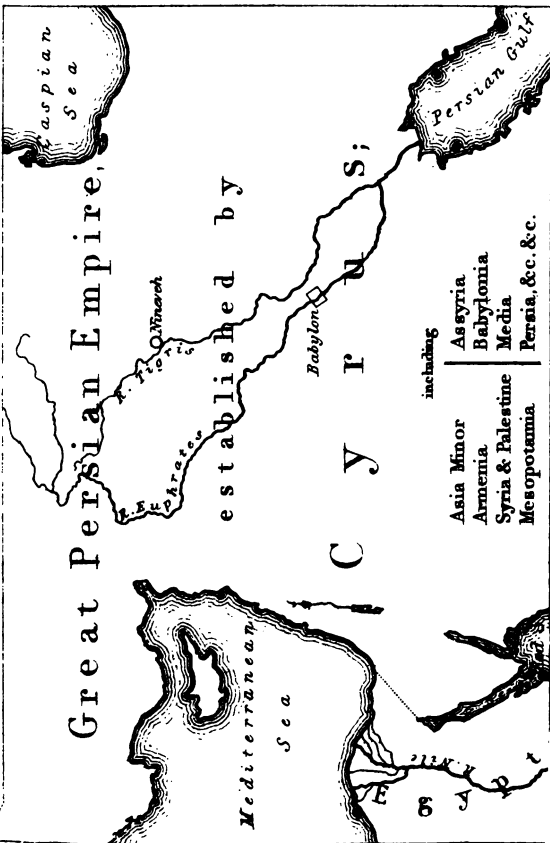
Daniel, like Ezekiel, describes his prophetic visions, but his prophecies are mingled with a history of his times. He had been brought up with other young Hebrews in the Babylonian court, where he made

great progress in knowledge, and interpreted a dream which had troubled Nebuchadnezzar, and defied the skill of the Magi. He rose rapidly in honour and favour, and read the writing on the wall which conveyed the fearful warning to Belshazzar. He subsequently worshipped the God of his fathers in defiance of an edict from Darius the Mede, and was thrown into the lions' den; but preserved by a Divine interference, and again elevated to a high post in government.

The writings of Daniel, and description of his prophetic dreams, require great historical illustration. He foretold the rise and successive downfall of the Babylonian, Medo-Persian, Macedonian, and Roman empires; the rise of antichrist, and duration of his power; and the exact time of the coming and death of the Messiah; and the second destruction of Jerusalem. Finally, in his old age he was favoured by a grand and comprehensive prophetic vision of events which extended through successive ages, and only ended with the general resurrection. In them he announced the time when the history of the world was to be finally consummated; when the Jews were to be restored; Antichrist destroyed, the world converted, and the millennium, or reign of saints, was to begin. Daniel probably died at Babylon in the reign of Cyrus.

- 234 **Downfall of the Chaldee-Babylonian kingdom**
rise of the Medo-Persian.—Meantime Nebuchadnezzar had increased his empire by conquest, and enriched his capital with the spoils of war. He erected an immense golden image in the neighbouring plain of Dura, and threw three pious Jews into a furnace for refusing to worship it; but subsequently extended his favours towards Daniel and others of the nation, and does not seem to have treated the transplanted people with cruelty or oppression. His great vice was indomitable pride and self-laudation, for which, in accordance with the terrible prophecy of Daniel, he was afflicted with insanity, and fed on grass like oxen, until "his hair was grown like eagles' feathers, and his nails like

N^o 10. THE GREAT PERSIAN EMPIRE ESTABLISHED BY CYRUS.



W. Hughes sc.

birds' claws." His immediate successors are scarcely worth mentioning, at length his grandson Belshazzar ascended the throne, a luxurious prince, who appears to have spent the treasures of the empire in feasting and revelry. Meantime the Medes and Persians on the eastern bank of the Tigris had been formed into a single kingdom. Cyrus appears to have been general of the united powers, under his uncle Darius the Mede, called Cyaxares in profane history. The riches of Babylon were eagerly coveted by the Medo-Persians, but her vast walls rendered her seemingly impregnable. For two years the large army of Cyrus besieged the city, and at length took it by a stratagem. In the vicinity of Babylon was an enormous pit, like the dry and deep bed of a lake, which had been dug in ancient times to prevent the river from ever overflowing the city. Belshazzar had given a splendid festival to his luxurious court. The sacred vessels which Nebuchadnezzar had brought from Jerusalem were produced to grace the feast. Suddenly, a mysterious band inscribed unknown characters on the wall. The college of Magi were called in to interpret them, but failed. At length the prophet Daniel was brought in, and read the fearful words, and foretold the immediate destruction of the kingdom. That same night Cyrus broke down the embankment between the Euphrates and the dry lake, and drained off the river. His army in two divisions now waded in at each end of the city. A high wall ran along each bank, with gates opening on the river. These gates had been left open amidst the excitement of the festival. The besiegers speedily penetrated the streets, and surrounded the palace; and that night Belshazzar was slain, and Babylon ceased to be a kingdom.

Edict of Cyrus: 1st caravan of Jews B. C. 536. 235
return under Zerubbabel. — Darius the
 Mede died, and was succeeded by Cyrus to the throne
 of Media, Persia, and Babylonia, including all the vast
 conquests of the united empires. In the first year Cy-

rus was shown the prophecies of Isaiah and Jeremiah,* who had foretold his conquests, and announced that he would be the restorer of the Jewish nation to their country and their temple. He accordingly proclaimed throughout his empire that the Jews had permission to return to Palestine. Accordingly 50,000 prepared for the journey under Zerubbabel a prince of the lineage of David, and under Jeshua, the high priest; and the sacred vessels which had been carried away by Nebuchadnezzar were restored to Zerubbabel, who was appointed not only leader of the caravan, but also Tirshatha, or governor of Judæa. After a four months' journey the people once more assembled at Jerusalem, and the foundations of the second temple were laid amidst solemn rejoicings. Meantime the Samaritans requested permission to assist in the building. These Samaritans had been sent from Assyria shortly after the captivity of Israel, and before the captivity of Judah, to colonize the country in the neighbourhood of the city of Samaria. They appear to have been a mixed race of Israelites and Assyrians, and mingled idolatry with the worship of Jehovah. Zerubbabel and the council of elders now refused their request. The Samaritans then exerted their utmost to retard the building. They sent envoys to the Persian court charging the returned Jews with fortifying their city for the purpose of revolt.

- 236 **Missions of Haggai and Zechariah.**—Meantime Cyrus was successively followed on the throne by Cambyses, Smerdis Magus, Darius Hystaspis, and Xerxes. Of these, Smerdis Magus, called Artaxerxes by Ezra, listened to the accusation of the Samaritans, and prohibited the building, but died shortly afterwards. Darius succeeded. In the second year of his reign the prophets Haggai and Zechariah exhorted Zerubbabel and the people to recommence their labours. Haggai promised that the glory of the new temple should exceed that of the first, and encouraged his hearers with

* Isa. xliv. 24, 28; xlv. 1; Jer. xxv. 12.

intimations of the coming kingdom of the Messiah. The prophecies of Zechariah were even more powerful. He declared the rebuilding of Jerusalem was well-pleasing to Jehovah, and raised the spirits of the nation by showing how the days of sorrow and exile had been turned to days of joy. Above all, he prophesied the character and coming of the Messiah in language more vivid and exact than had been heard since the days of Isaiah. He described the Messianic times, when God would bring back the captives, restore the enemies of his people, and purify the residue with fire; when a king should ride into Jerusalem on an ass, and the good shepherd be sold for thirty pieces of silver; and when the people of Jerusalem should look on him whom they had pierced, and mourn bitterly; and Christ at last should rule over all the nations of the earth. The whole nation was now aroused by these heart-stirring appeals, and the building of the temple was resumed. Tatnai, the Persian governor of the province which included Palestine, entered Judæa and called the Jews to account, but they appealed to the old edict of Cyrus. The matter was referred to Darius, and the edict was found in the royal archives which directed that the temple should be not only rebuilt, but also of much larger dimensions, and at the king's expense. A copy was sent to Tatnai, with directions to execute it fully; and at last the temple was completed and joyfully consecrated to Jehovah.

2nd caravan of Jews under Ezra.—237
Darius was succeeded by Xerxes. B. C. 458. Great events were passing in the history of the world. The old struggle between Europe and Asia which has been traced back to the legendary age of Troy, was renewed on the plains of Greece and the waves of the Ægean. The battles of Marathon, Salamis, and Plataea had checked the overwhelming armaments of Persia. Her provinces had been compelled to pay increased tribute, and furnish large drafts of troops. The Hebrew nation languished with the rest. At length Xerxes was

succeeded by Artaxerxes Longimanus, the Ahasuerus of Esther. The new king sent out another colony of Jews under the guidance of Ezra, who also was to take the governorship of Judæa under the Persian satrap of the province of Syria, as Zerubbabel had done in the previous century. Artaxerxes and the rich Jews in Babylon gave Ezra all the assistance and support in their power; and all the priests, Levites, and Nethinims were exempted from paying the regular yearly tribute to the empire. Ezra appointed judges over the people, and introduced such reforms as the times required; and he especially endeavoured to remove heathen women from among the Jews, and to prevent the people from future intermarriages with the heathen. Ezra is believed also to have arranged the Scriptures in their present order, and to have corrected the previous mistakes of transcribers; his death and place of burial are unknown.

238 B. C. 445—**Governorship of Nehemiah.**—After 433.

Ezra a new governor was sent from the Persian court. Nehemiah of the tribe of Judah was cup-bearer to Artaxerxes in the palace at Shushan or Susa, the winter residence of the Persian kings. He had heard that Jerusalem was almost desolated, and his melancholy attracted the attention of his royal master. Accordingly he was appointed governor of Judæa with full powers to fortify Jerusalem; and he proceeded to Palestine accompanied by officers, and guarded by cavalry, with letters from Artaxerxes authorizing his obtaining the requisite timber from the royal forest. On reaching Jerusalem he saw that her gates were burnt, and her walls broken, and immediately, with the assistance of the nation, commenced the work of restoration. But his efforts were opposed to the utmost by Sanballat the governor of Samaria. The enmity of the Samaritans and their leader reached *such a height* that they resolved to fall on the Jews *whilst engaged* in the buildings, and Nehemiah was *compelled* to arm the workmen, and set watches day

and night. At length, after much toil and danger, the walls were completed and dedicated, and he was enabled to carry out those reforms in the state which Ezra had commenced. He enforced all the laws of Moses, especially those which related to the religious rites and institutions; and he carried into effect the injunctions against usury, the profanation of the sabbath, and the marriages with heathen women. It is worthy of mention, that during his twelve years of office he gave up all its emoluments, and kept an open table for all the principal Jews. At the end of 12 years he returned to Susa, but subsequently revisited Jerusalem, and reformed more abuses which had crept in during his absence. The time of his death is unknown.

Prophecies of Malachi.—Contemporary with Nehemiah was Malachi, the last prophet of the Old Testament canon. In six short prophetic speeches he protested against the same evils which Nehemiah had endeavoured to remove. He threatened transgressors with divine punishment, and consoled the pious with promises of the Messiah; and he especially foretold the coming of Elijah in the person of John the Baptist to prepare the way for Christ the Saviour. 239

Close of Old Testament History.—Here ends the law and the prophets, the moral training and the spiritual teaching. Shadows of coming events enveloped the whole eastern world. The Persian empire was doomed: fearful wars and bloodshed were to follow. The Old Testament was finished, and the Saviour of mankind was to appear and give a New Testament to a sinning and suffering world. The gospel was to be proclaimed, and the stone cut out without hands, having scattered the empires of man like chaff before the wind, was to become a great mountain and cover the whole earth. 240

APPENDIX.

PRINCIPAL PROPHECIES, INTIMATIONS, AND TYPES OF THE MESSIAH IN THE OLD TESTAMENT.

"They have Moses and the prophets: let them hear **THEM**." Luke xvi. 29.

By God to the serpent.—"He (the seed of the woman) shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. See Gal. iv. 4, and 1 John iii. 18.

By God to Abraham.—"In thee shall all the families of the earth be blessed." Gen. xii. 3; xviii. 18; xxii. 18. To Isaac, Gen. xxvi. 4; and to Jacob, Gen. xxviii. 14. See Gal. iii. 9, 16; Matt. i. 1.

By Jacob to Judah.—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Gen. xlix. 10. Fulfilled by the high priests continuing to exercise their authority until A. D. 70.

By Balaam.—"I shall see him, but not now:

I shall behold him, but not nigh:

There shall come a Star out of Jacob,

And a Sceptre shall rise out of Israel."

Numb. xxiv. 17; Rev. xxii. 16.

By Moses to the Israelites.—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." Deut. xviii. 15. See Acts vii. 37.

By Job.—"For I know that my Redeemer liveth,
And that he shall stand at the latter day upon the earth."

Job xix. 25. See 1 Thess. iv. 16, 17; 1 Cor. xv.

24—26; 1 Tim. iii. 16.

By God to David.—"I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever." 2 Sam. vii. 12, 13. See Matt. i. 1.

By David.—"For thou wilt not leave my soul in hell ;
Neither wilt thou suffer thy Holy One to see corruption."
Ps. xvi. 10. See Acts ii. 31 ; xiii. 33—37 ; 1 Cor. xv. 44.

"The Lord said unto my Lord,
Sit thou at my right hand, until I make thy enemies thy
footstool." Ps. cx. 1. See Matt. xxii. 42—44 ; Acts
ii. 33 ; Heb. v. 6 ; vii. 2, 3, 17.

"Sacrifice and offering thou didst not desire ;
Mine ears hast thou opened ;
Burnt offering and sin offering hast thou not required.
Then said I, Lo, I come :
In the volume of the book it is written of me ;
I delight to do thy will, O my God ;
Yea, thy law is within my heart."

Ps. xl. 6—8. See Heb. x. 5.

"Yea, my own familiar friend, in whom I trusted,
Which did eat of my bread, hath lifted up his heel against
me."

Ps. xli. 9. See Matt. xxvi. 47.

"The stone which the builders refused is become the
head-stone of the corner.

Blessed be he that cometh in the name of the Lord."

Ps. cxviii. 22, 26. See Matt. xx. 9, 42 ; Eph.
ii. 20 ; 1 Pet. ii. 7.

By Isaiah.—

"The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God."

Is. xl. 3. See Matt. iii. 1—3 ; Luke iii. 4.

"Behold, a virgin shall conceive, and bear a son,
And shall call his name Immanuel."

Is. vii. 14. See Matt. i. 20, 23

"And in that day there shall be a root of Jesse,
Which shall stand for an ensign of the people;
To it shall the Gentiles seek :
And his rest shall be glorious."

Is. xi. 10. See Rom. ix. 33; 1 Pet. ii. 8; John i.
32; iii. 34; Col. ii. 3.

"For unto us a child is born,
Unto us a son is given :
And the government shall be upon his shoulder :
And his name shall be called
Wonderful, Counsellor, The mighty God,
The everlasting Father, The Prince of Peace.
Of the increase of his government and peace there shall
be no end.

Upon the throne of David, and upon his kingdom,
To order it, and to establish it,
With judgment and with justice from henceforth even
for ever."

Is. ix. 6, 7. See John iii. 16; Matt. xxviii. 18.

"The Spirit of the Lord God is upon me ;
Because the Lord hath anointed me
To preach good tidings unto the meek ;
He hath sent me to bind up the broken-hearted,
To proclaim liberty to the captives,
And the opening of the prison to them that are bound ;
To proclaim the acceptable year of the Lord,
And the day of vengeance of our God."

Is. lxi. 1, 2. See Luke iv. 18, 19, 21.

"The people that walked in darkness have seen a great
light :
They that dwell in the land of the shadow of death,
Upon them hath the light shined."

Is. ix. 2. See Matt. iv. 14—16.

"Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb sing."

Is. xxxv. 5, 6. See Matt. xi. 5.

"I will also give thee for a light to the Gentiles,
That thou mayest be my salvation unto the end of the
earth." Is. xlix. 6. See Luke ii. 32.

"He is despised and rejected of men ;
A man of sorrows, and acquainted with grief.
He was wounded for our transgressions,
He was bruised for our iniquities :
The chastisement of our peace was upon him,
And with his stripes we are healed.
All we like sheep have gone astray ;
We have turned every one to his own way ;
And the Lord hath laid on him the iniquity of us all."
Is. liii. 3, 5, 6. See Matt. xxvi. ; xxvii.

By Jeremiah.—

"Behold, the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper,
And shall execute judgment and justice in the earth. . . .
And this is his name whereby he shall be called,
THE LORD OUR RIGHTEOUSNESS."
Jer. xxiii. 5, 6. See Luke i. 32, 33.

By Ezekiel.—

"And I will set up one shepherd over them, and he shall
feed them,
Even my servant David."—Ezek. xxxiv. 23 ; xxxvii. 24.
See John i. 49 ; x. 1, 16 ; xix. 19, 21.

By Daniel.—"I saw in the night visions, and, behold,
one like the Son of man came with the clouds of heaven,
and came to the Ancient of days, and they brought him
near before him. And his dominion is an everlasting do-
minion, which shall not pass away, and his kingdom that
which shall not be destroyed." Dan. vii. 13, 14. See
Matt. xxiv. 30 ; xxvi. 64 ; xxviii. 18.

"Seventy weeks are determined upon thy people, and
upon thy holy city, to finish the transgression, and to make
an end of sins, and to make reconciliation for iniquity, and
to bring in everlasting righteousness, and to seal up the

vision and prophecy, and to anoint the most Holy." Dan. ix. 24. See Heb. ix. 26 ; John i. 41.

By Hosea.—

"When Israel was a child, then I loved him,
And called my son out of Egypt."

Hos. xi. 1. See Matt. ii. 19, 20.

By Micah.

"But thou, Bethlehem Ephratah,
Though thou be little among the thousands of Judah,
Yet out of thee shall he come forth unto me that is to be
ruler in Israel ;

Whose goings forth have been from of old, from everlasting. Mic. v. 2. See Acts ii. 1, 6 ; Luke ii. 4, 5.

By Zechariah.—

"Behold the man whose name is The BRANCH ;
And he shall grow up out of his place,
And he shall build the temple of the Lord."

Zech. vi. 12. See Luke i. 78, 79.

"Rejoice greatly, O daughter of Zion ;
Shout, O daughter of Jerusalem ;
Behold, thy King cometh unto thee :
He is just, and having salvation ;
Lowly, and riding upon an ass,
And upon a colt, the foal of an ass."

Zech. ix. 9. See Matt. xxi. 5 ; John xii. 15.

"So they weighed for my price thirty pieces of silver.
And the Lord said unto me,
Cast it unto the potter :

A goodly price that I was prized at of them."

Zech. xi. 12, 13. See Matt. xxvi. 15.

"And they shall look upon me whom they have pierced,
And they shall mourn for him, as one mourneth for his
only son."

Zech. xii. 10. See John xix. 34, 36 ; Acts ii. 23.

By Malachi.—

"Behold, I will send my messenger,
And he shall prepare the way before me :

And the Lord, whom ye seek, shall suddenly come to his temple,

Even the messenger of the covenant."

Mal. iii. 1. See Matt. iii. 1, 3; xi. 10.

The Persons typical of the Messiah in the Old Testament are, Adam, Noah, Abraham, Isaac, Melchizedek, Jacob, Joseph, Moses, Aaron, Joshua, David, Solomon, Zerubbabel, etc.

The things typical of the Messiah are, Noah's Ark, Manna, the Rock in Horeb, the Brazen Serpent, the Passover, the Pentecost, the Feast of Atonement, the High Priest, the Paschal Lamb, Circumcision, the Ark of the Covenant, the Golden Candlestick, the Mercy-seat, the Temple, etc.

THE END.

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